This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

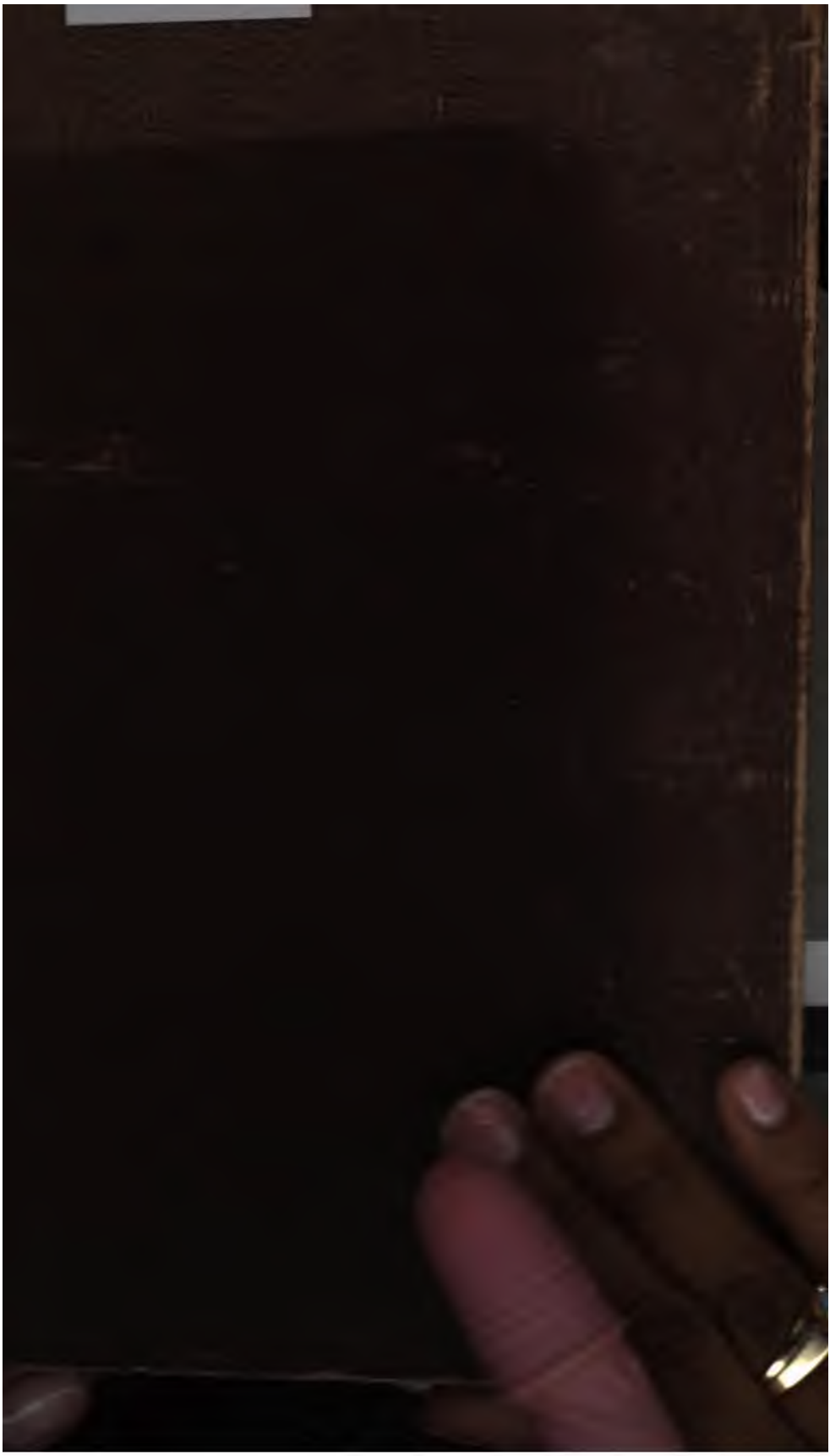
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



PROPERTY OF
University of Michigan Libraries
1817
ARTES SCIENTIA VERITAS

Archbishop Hamilton's Catechism.

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE

AMEN CORNER

The Catechism

OF

JOHN HAMILTON

ARCHBISHOP OF ST. ANDREWS

1552

EDITED, WITH INTRODUCTION AND GLOSSARY

BY

THOMAS GRAVES LAW

LIBRARIAN OF THE SIGNET LIBRARY, EDINBURGH
EDITOR OF CRAIG'S CATECHISM, 1581

With a Preface

BY

THE RIGHT HON. W. E. GLADSTONE, D.C.L.

FIRST LORD OF HER MAJESTY'S TREASURY

Oxford

AT THE CLARENDON PRESS

MDCCCLXXXIV

[*All rights reserved*]

RA
1961
.I59.

EMED
11-30-49

PREFACE.

A QUARTER of a century ago, the Catechism of Archbishop Hamilton was placed in my hands on the occasion of a visit to the Library of the University of Edinburgh, over which I had at the time the honour to preside in the office of Rector. I was at once struck with its great historical interest and importance, as a Manual issuing from the very highest authority of the National Church, intended to guide, or even to constitute, the teaching of every parish priest in the land, and exhibiting the shape in which it was desired to present religion to the people of Scotland, at a moment when in England Reformation was travelling at an unexampled pace. I ventured strongly to urge a fresh publication of the work; and a degree of connection between myself, and its modern presentations to the world may be taken as some apology for my presuming to prefix a few words to the admirable Introduction, supplied by the learning, care, and ability, of Mr. Law.

It is natural to suppose that policy may not have been absent from the thoughts of those who, at so critical an epoch, fashioned the ideas and language of the work. But a comparison among the points in which it may be sought to test its character, such for instance as the Eucharistic doctrine, and the place of the Blessed Virgin in the Christian system, appears to show that there was no undue disposition

on the part of the compilers to curry favour by working uniformly in a particular direction, and will incline a dispassionate reader to give them credit for an earnest sincerity, and a religious aim. The most distinctive features, although some of them may bear marks of Gallican influence, are not of any uniform cast, and do not therefore tend to recommend it to any one party.

If this be so, it gives an additional interest to what may appear to many the most remarkable characteristic of this authoritative and strictly synodical work; namely, that it sets forth a system of Christian instruction within the limits of the Roman obedience, and immediately before the clang of the Scottish Reformation, which from beginning to end does not so much as make mention of the Pope, or of the Church of Rome.

Had the Catechism been published in the time of Henry VIII, and after his rupture with Clement VII, there might have been room for a suspicion that this reticence was due to a desire to win his favour and support for the maintenance of the popular aspects of religion in Scotland, such as he upheld them in England, that is to say without trenchant change. But the Scottish Church of 1552 had nothing to hope at that date from Northumberland, or from Cranmer, by effacing the name of the Pope from the working system of the Church. Is it not probable that they taught according to their own settled convictions: to such convictions, as had in England prompted the excellent Bishop Tunstal to write against the papal supremacy, and as must have acted on the English convocation when, under the Presidency not of Cranmer but Warham, it declared the King to be the Governor and Protector of the English Church, in terms which, though carefully guarded, were sufficient to dispense with the ordinary jurisdiction of the Pope? It is little likely that the threat of *præmunire* could have produced such a result,

unless there had been a wide-spread anterior disposition, in both orders of the English clergy, to carry to its final consummation the controversy, which had subsisted for so many generations, between a powerful body of English opinion and the Court and See of Rome.

It is one of the strange dislocations, sufficiently common in histories but partially explored, which has hitherto, in popular impression, ascribed the abrogation of the Roman supremacy in England only to the lustful desire of Henry VIII to set aside his marriage with Queen Catherine. I remember a sentence in a sermon, which I heard more than forty years ago at Rome, in the church of *S. Maria sopra Minerva,* and which set forth, with the aid of one or two rather inflammatory epithets, but with substantial correctness, this popular impression. *A cagione,* said the preacher, *di quest' orrendo vizio, cioè di lussuria, Arrigo Ottavo, Re d' Inghilterra, si sciolse dalla Chiesa, e si fece capo di una setta diabolica* [1]. Is it not much nearer the truth to say that, under the influence of the passion thus imputed to him, Henry VIII availed himself of a state of feeling ready to his hand, widely spread perhaps among the people, certainly among the governing classes of the kingdom; and thus, although in his controversy with Luther he had been an extreme supporter of papal claims, made use of this public sentiment to release himself from the fetters of an authority, which (after whatever fluctuations) finally refused him the object of his desire?

Nothing had yet happened to direct into diverging channels Scottish and English thought concerning religion. The ruling element of English society, says Count d'Alviella [2], took, at the period of the Reformation, to *une sorte de catholicisme sans pape;*

[1] 'In consequence of this dreadful vice, I mean of lust, Henry VIII, King of England, separated from the Church, and made himself the head of a diabolical sect.'

[2] L'Evolution Religieuse, p. 6.

on the part of the compilers to curry favour by working uniformly in a particular direction, and will incline a dispassionate reader to give them credit for an earnest sincerity, and a religious aim. The most distinctive features, although some of them may bear marks of Gallican influence, are not of any uniform cast, and do not therefore tend to recommend it to any one party.

If this be so, it gives an additional interest to what may appear to many the most remarkable characteristic of this authoritative and strictly synodical work; namely, that it sets forth a system of Christian instruction within the limits of the Roman obedience, and immediately before the clang of the Scottish Reformation, which from beginning to end does not so much as make mention of the Pope, or of the Church of Rome.

Had the Catechism been published in the time of Henry VIII, and after his rupture with Clement VII, there might have been room for a suspicion that this reticence was due to a desire to win his favour and support for the maintenance of the popular aspects of religion in Scotland, such as he upheld them in England, that is to say without trenchant change. But the Scottish Church of 1552 had nothing to hope at that date from Northumberland, or from Cranmer, by effacing the name of the Pope from the working system of the Church. Is it not probable that they taught according to their own settled convictions: to such convictions, as had in England prompted the excellent Bishop Tunstal to write against the papal supremacy, and as must have acted on the English convocation when, under the Presidency not of Cranmer but Warham, it declared the King to be the Governor and Protector of the English Church, in terms which, though carefully guarded, were sufficient to dispense with the ordinary jurisdiction of the Pope? It is little likely that the threat of *præmunire* could have produced such a result,

unless there had been a wide-spread anterior disposition, in both orders of the English clergy, to carry to its final consummation the controversy, which had subsisted for so many generations, between a powerful body of English opinion and the Court and See of Rome.

It is one of the strange dislocations, sufficiently common in histories but partially explored, which has hitherto, in popular impression, ascribed the abrogation of the Roman supremacy in England only to the lustful desire of Henry VIII to set aside his marriage with Queen Catherine. I remember a sentence in a sermon, which I heard more than forty years ago at Rome, in the church of *S. Maria sopra Minerva,* and which set forth, with the aid of one or two rather inflammatory epithets, but with substantial correctness, this popular impression. *A cagione*, said the preacher, *di quest' orrendo vizio, cioè di lussuria, Arrigo Ottavo, Re d' Inghilterra, si sciolse dalla Chiesa, e si fece capo di una setta diabolica*[1]. Is it not much nearer the truth to say that, under the influence of the passion thus imputed to him, Henry VIII availed himself of a state of feeling ready to his hand, widely spread perhaps among the people, certainly among the governing classes of the kingdom; and thus, although in his controversy with Luther he had been an extreme supporter of papal claims, made use of this public sentiment to release himself from the fetters of an authority, which (after whatever fluctuations) finally refused him the object of his desire?

Nothing had yet happened to direct into diverging channels Scottish and English thought concerning religion. The ruling element of English society, says Count d'Alviella[2], took, at the period of the Reformation, to *une sorte de catholicisme sans pape;*

[1] 'In consequence of this dreadful vice, I mean of lust, Henry VIII, King of England, separated from the Church, and made himself the head of a diabolical sect.'

[2] L'Evolution Religieuse, p. 6.

of clergy and people, in 1552, was an enterprise for the same object, upon which the Archbishop set great store, and with which his name is most creditably associated. He himself tells us: 'Efter that the divine providence of God had promovit us to the office of ane Archbishop and general primacie of this kirk of Scotland, we thocht oft tymes that na thing culd be to God mair plesand, to the christin pepil mair expedient and to our office mair convenient and consonant than with all diligence to provide that the christin pepil (of quhome we have spiritual cure under God) mycht be instruckit in the faith and law of God, with ane uniforme and concordant doctrine of Christis religioun aggreabil in all pointis to the catholyk veritie of halie kirk.' (p. 3.)

The approbation of the work occupied the attention of the Provincial Synod over which the Archbishop presided at Edinburgh in January 1551–2, and the book was printed at his expense in the following August, at St. Andrews. The decrees of the Council authorizing its publication will be given in full at the end of this Introduction. The assembled divines express their belief that the heresies which had troubled the realm had at length been set at rest. They however consider that the inferior clergy and the prelates for the most part are not so proficient in sacred studies as to be able to instruct the people rightly in matters necessary to salvation. For their guidance, therefore, the Council ordains that a certain book composed in the Scottish dialect, and approved, after a thorough examination, by the most prudent and learned theologians of the whole kingdom, should be put into the hands of the rectors, vicars, and curates for their own instruction and that of their flocks. The Catechism was said to contain the true explanation of the Ten Commandments, according to the sense of the Catholic Church, the simple and pure doctrine of the seven Sacraments, as well as a salutary exposition of the Lord's Prayer, and Angelic Salutation. A large edition was to be printed, and all the copies were to be handed over to the

Archbishop, who would distribute a sufficient number to the clergy of his own diocese and to each of the other bishops. The remaining copies were to be retained by him in safe custody until they should be required. The parochial clergy were warned not to communicate the work to any secular person without permission of their bishop. For the Ordinary alone would it be lawful to give copies to a few laymen of virtue, discretion, and good faith, who might desire it for the sake of instruction rather than of curiosity.

The Catechism was to be read aloud from the pulpit by the rector or his curate, vested in surplice and stole, every Sunday and holyday for the space of half-an-hour before High Mass, that is, as the preface to the book itself explains, 'Quhen thair cummis na precheour to thame to schaw thame the word of God.' All the chapters and sections of the book, including the preface and introduction, were to be read through consecutively, without any break or omission. The reader must speak audibly, intelligibly, and reverently. He must articulate his words distinctly, and attend to the punctuation, adding, changing, or suppressing nothing. Moreover, lest by any stammering or stumbling he should excite the ridicule of his congregation, he must rehearse his future lection by frequent and daily repetition, and learn to impress the minds of his hearers by the animation of his voice and gesture, and by fervour of spirit. No one, however, was to raise controversy concerning what was read. Whoever presumed to do so should be delated to the Inquisitors. Nor should it be lawful for the rector or curate in such a case, unless he were provided in writing with special faculties *ad hoc*, to make answer or enter into dispute with anyone raising questions, but he should at once refer to the Ordinary for the solution of the doubt, and this under pain of deprivation.

Such Catechisms and expositions of doctrine emanating from national or provincial synods are not uncommon at this time. They are interesting as the precursors of the more authoritative *Catechismus ex decreto Concilii Tridentini*,

published by command of Pius V in 1566; and they bear witness in various degrees to the theological tendencies of local churches in the period of disturbance which preceded the Tridentine settlement of the Roman church. Hamilton's Catechism is not without much interest of this kind, as will be seen, but it has also some distinctive features of its own. In the first place, as an original vernacular composition it holds high rank in the national literature. Scotland can boast of a rich body of poetry, far richer than that of England, in the century preceding the Reformation, but can show during the same period no more than two pieces of prose composition which can bear comparison with the Catechism —the anonymous 'Complaynt of Scotland' and Bellenden's translation of Boece's Chronicle. The style of the Catechism is less artificial than that of the Complaynt, and even more free from foreign words. It is written clearly, simply, and earnestly, often with eloquence, and it abounds in homely illustrations. Great pains had evidently been taken to make it suitable for popular instruction. As a literary production alone, therefore, it deserves the attention of the student of early Scottish texts. Moreover, the old Church of Scotland was singularly deficient in popular works of religion and devotion. The ecclesiastical poets, as a rule, wrote little for the edification of their countrymen[1]. There were no mystical or ascetical writers, such as Dame Juliana, Hilton, or Whytford in England. We meet with no Scottish Primers, or Folks' Mass Books, or Mirrours of our Lady in the vernacular. The Catechism is almost the solitary monument of the doctrinal and devotional language of Catholic Scotland[2].

[1] One notable exception is Barbour's Metrical Lives of the Saints, brought to light, strange to say, quite recently by a German scholar: Barbour's des schottischen Nationaldichters Legendensammlung, zum ersten Mal herausgegeben von C. Horstmann, Heilbronn, 1881.

[2] Under the influence of the Reformers and of the English Bible the prose literature of Scotland speedily underwent a marked change. But Roman Catholic writers of the period made it a point of honour to adhere to the national idiom. Winzet even affected not to understand Knox. In his letter to the Reformer in

Of any influence exerted by the book, however, either for good or evil, there is little or no trace. Few works so elaborately prepared for a great purpose have had so hard a fate. We do not know how far the clergy carried out the prescribed regulations in its regard. It may perhaps be inferred from the single reference made to it in a subsequent synod, held in 1559, that they were either disregarded or ineffectual. The book passes out of sight almost as soon as it is printed. Catholic writers of the next generation seem to have forgotten it, or, at least, make no use of it. Protestant historians of the Scottish church, while describing it briefly and often inaccurately, have, as a rule, been content to commend the moderation of its doctrine and language, and its conciliatory tone. No critical examination of its contents had been attempted until Professor Mitchell prefixed his valuable introduction to the facsimile black letter reprint recently issued by Mr. Paterson[1].

On the other hand, if the Catechism was barren of results to the generation for which it was intended, it possesses much interest as a reflection of the past. It bears a distinct impress of the peculiar circumstances which gave it birth, and illustrates the view which impartial historians have taken of the origin and course of the ecclesiastical revolution which it was the chief object of the catechist to avert. The Church history and the Catechism explain each other. The plan and method of the book, even apart from

1573, printed in 'The Buke of Four Scoir Thre Questions,' he writes, 'Gif you throw curiositie of novationis hes foryet our auld plane Scottis quhilk your mother lerit you: in tymes cuming I sall wryte to you my mynd in Latin; for I am nocht acquynted with your Southeroun.' At a later date the secular priest, John Hamilton, in his Questions to the Ministers (Question 13), similarly derided the composition of John Craig the colleague of Knox: 'Giff King James the fyft var alyve, quha hering ane of his subjectis knap suddrone, declarit him ane traiteur; quhidder vald he declare you triple traitoris, quha not onlie knappis suddrone in your negative confession, bot also hes causit it to be imprentit at London in contempt of our native langage.' (Ane Catholik and Facile Traictise, Paris, 1581.)

[1] Edinburgh, 1882, an edition of which only 140 copies were printed. The text is unfortunately disfigured with a multitude of errors for which, however, it is perhaps needless to say Professor Mitchell was not responsible.

its contents in detail, are in this respect instructive. The unusual arrangement by which the Exposition of the Decalogue precedes that of the Creed, the forms of prayer which are set down paraphrasing the several clauses of the Pater noster, the devout exhortations interspersed among the comments on the articles of the Creed, the remarkable absence of polemical references to the Reformers or their opinions, and, in general, a certain subordination of the controversial and dogmatic element to the moral and practical are not without historical significance. A book intended to be read in church in the place of a sermon will necessarily to some extent have a homiletic and hortatory character, but the tone of the Catechism throughout conveys the impression that its publishers were conscious that the primary evils with which they had to contend were ignorance, religious indifference, and a contempt for the priestly offices, rather than positive false doctrine. This at least is what we should expect from the actual condition of ecclesiastical affairs. The people were, in fact, through the fault of their clergy, practically without a religion, and the Catechism was an honest, if under the circumstances a feeble, attempt to give them one. Controversy was out of place where the merest rudiments of religious knowledge were wanting. Until the parish priests were themselves better disciplined and instructed, they could only be regarded as stumbling-blocks in the way of the desired object. Hamilton hoped, too confidently, to have preachers ready within a few years[1]. Meanwhile the book was addressed not as the later Catechism of Trent *ad Parochos* but to the people in their own language. How little education the parish priests possessed may be inferred from the injunction of the Council above quoted. They could not be trusted apparently, without much practice, to decently read aloud an easy book in the vulgar tongue. The synod is even apprehensive lest, if care be not taken, the jeers of the congregation should be excited by the performance.

[1] Preface, p. 7.

Of any influence exerted by the book, however, either for good or evil, there is little or no trace. Few works so elaborately prepared for a great purpose have had so hard a fate. We do not know how far the clergy carried out the prescribed regulations in its regard. It may perhaps be inferred from the single reference made to it in a subsequent synod, held in 1559, that they were either disregarded or ineffectual. The book passes out of sight almost as soon as it is printed. Catholic writers of the next generation seem to have forgotten it, or, at least, make no use of it. Protestant historians of the Scottish church, while describing it briefly and often inaccurately, have, as a rule, been content to commend the moderation of its doctrine and language, and its conciliatory tone. No critical examination of its contents had been attempted until Professor Mitchell prefixed his valuable introduction to the facsimile black letter reprint recently issued by Mr. Paterson[1].

On the other hand, if the Catechism was barren of results to the generation for which it was intended, it possesses much interest as a reflection of the past. It bears a distinct impress of the peculiar circumstances which gave it birth, and illustrates the view which impartial historians have taken of the origin and course of the ecclesiastical revolution which it was the chief object of the catechist to avert. The Church history and the Catechism explain each other. The plan and method of the book, even apart from

1573, printed in 'The Buke of Four Scoir Thre Questions,' he writes, 'Gif you throw curiositie of novationis hes foryet our auld plane Scottis quhilk your mother lerit you: in tymes cuming I sall wryte to you my mynd in Latin; for I am nocht acquynted with your Southeroun.' At a later date the secular priest, John Hamilton, in his Questions to the Ministers (Question 13), similarly derided the composition of John Craig the colleague of Knox: 'Giff King James the fyft var alyve, quha hering ane of his subjectis knap suddrone, declarit him ane traiteur; quhidder vald he declare you triple traitoris, quha not onlie knappis suddrone in your negative confession, bot also hes causit it to be imprentit at London in contempt of our native langage.' (Ane Catholik and Facile Traictise, Paris, 1581.)

[1] Edinburgh, 1882, an edition of which only 140 copies were printed. The text is unfortunately disfigured with a multitude of errors for which, however, it is perhaps needless to say Professor Mitchell was not responsible.

counsels of the Regent Arran, allowing the use of the Scriptures in the vulgar tongue, there was no portion of the Bible printed in Scotland, and no attempt to provide for the people a version in their own dialect. Tyndale's Bibles, which apparently were imported at an early date, can have been read intelligently by very few. Of direct controversy on the part of Catholics with the Reformers through the press there was as yet nothing. It was not until 1558, six years after the publication of the Catechism, that Quintin Kennedy, the commendator of the abbey of Crosraguel, wrote his 'Compendius Tractive[1].' The interesting tracts of the zealous Linlithgow schoolmaster, Ninian Winzet, afterwards Abbot of the Scottish monastery at Ratisbon, were written when the struggle was over[2].

There were evidently, in the opinion of Hamilton and the heads of the Church in 1552, some grounds for hoping that such heresy as came to the surface might be burnt out at the stake. They were even congratulating themselves on its decrease or cessation. Their worst enemies, they well understood, were those of their own household, and the Catechism was directed far more against the popular influence of such a man as Sir David Lindsay, of the Mount—perhaps the chief instrument in the downfall of the Church from which he himself never seceded—than against the preaching of Knox, who is rightly said to have reaped where the poet had sown. It was the play, the ballad, and the popular song which were doing the real mischief to the established system, and were preparing the ground for the coming revolution. The satire and humour of 'Kitty's Confession,' from

[1] Ane Compendius Tractive conforme to the Scripturis of almychtie God, ressoun and authoritie, declaring the nerrest and onlie way to establische the conscience of ane christiane man in all materis (quhilks ar in debate) concernyng faith and religioun. Edinb. 1558. Reprinted in vol. i. of the Miscellany of the Wodrow Society, 1844.

[2] Certane tractatis for the Reformatioun of Doctryne and maneris set furthe at the desyre and in the name of the afflictit Catholikis of inferiour ordour of Clergie and layit men in Scotland. Edinburgh, 1562. Reprinted by the Maitland Club, 1835, also in Keith's History, 1850, vol. iii, Appendix.

the pen of 'the unassuming, kindly, tolerant layman[1],' went home to thousands whom theological disquisitions could not reach. It is uncertain how much of the 'Gude and godlie Ballates' were in existence at this date, but the fervent and simple piety of many of Wedderburn's songs circulated before 1546[2], would go far to give a Protestant tone to the spirit engendered by Lindsay. The people had come to distrust the ministrations of priests who had earned their contempt. They had been untaught, uncared for, scandalized and irritated, and were ripe for revolt and violence, if led that way; yet ready, it seemed, to follow the guidance of any teachers who might come with zeal and sincerity to offer them the realities of religion. Archbishop Hamilton saw well that if his Church was to be saved, a thorough reformation in the ecclesiastical order could no longer be delayed; and that every effort must be made to win back the laity to the practice of their religion, by teaching them to respect its doctrines and rites. The clergy must be made to see that 'Ignorance, the mother of al errours, suld maist of al be eschewit in preistis quhilk hes ressavit the office of teching,' while the laity must be reminded again and again that the efficacy of the Sacraments does not depend upon the morals of the minister[3]. It was the Archbishop's sincere aim in the Catechism to make the essential doctrines of catholicism intelligible and attractive to the untaught multitudes, and, above all, to make these doctrines bear immediately upon practical conduct.

To fully realize, then, the point of view of the Catechism, the reader must keep in mind the unexampled corruptions of the Scottish Church in their causes and results, as they appeared to eminent Catholic divines of the time, and as they

[1] Robertson's Preface to the Statuta Ecclesiae Scoticanae, vol. i. p. cxxxix. Compare Lord Lindsay's Lives of the Lindsays, vol. i. pp. 220–262, where there will be found an excellent analysis of the poet's theological opinions.

[2] The Wedderburns and their Work, or the Sacred Poetry of the Reformation, by Alex. F. Mitchell. Edinburgh, 1867, p. 13. Some of these pieces, as Professor Mitchell points out, express 'a yearning tenderness towards their deluded fellow countrymen,' and address the clergy in a tone of compassionate entreaty; see e. g. 'Preistis, worship God,' Laing's edit. p. 171.

[3] Pp. 173, 183, 192, 234.

counsels of the Regent Arran, allowing the use of the Scriptures in the vulgar tongue, there was no portion of the Bible printed in Scotland, and no attempt to provide for the people a version in their own dialect. Tyndale's Bibles, which apparently were imported at an early date, can have been read intelligently by very few. Of direct controversy on the part of Catholics with the Reformers through the press there was as yet nothing. It was not until 1558, six years after the publication of the Catechism, that Quintin Kennedy, the commendator of the abbey of Crosraguel, wrote his 'Compendius Tractive[1].' The interesting tracts of the zealous Linlithgow schoolmaster, Ninian Winzet, afterwards Abbot of the Scottish monastery at Ratisbon, were written when the struggle was over[2].

There were evidently, in the opinion of Hamilton and the heads of the Church in 1552, some grounds for hoping that such heresy as came to the surface might be burnt out at the stake. They were even congratulating themselves on its decrease or cessation. Their worst enemies, they well understood, were those of their own household, and the Catechism was directed far more against the popular influence of such a man as Sir David Lindsay, of the Mount—perhaps the chief instrument in the downfall of the Church from which he himself never seceded—than against the preaching of Knox, who is rightly said to have reaped where the poet had sown. It was the play, the ballad, and the popular song which were doing the real mischief to the established system, and were preparing the ground for the coming revolution. The satire and humour of 'Kitty's Confession,' from

[1] Ane Compendius Tractive conforme to the Scripturis of almychtie God, ressoun and authoritie, declaring the nerrest and onlie way to establische the conscience of ane christiane man in all materis (quhilks ar in debate) concernyng faith and religioun. Edinb. 1558. Reprinted in vol. i. of the Miscellany of the Wodrow Society, 1844.

[2] Certane tractatis for the Reformatioun of Doctryne and maneris set furthe at the desyre and in the name of the afflictit Catholikis of inferiour ordour of Clergie and layit men in Scotland. Edinburgh, 1562. Reprinted by the Maitland Club, 1835, also in Keith's History, 1850, vol. iii, Appendix.

the pen of 'the unassuming, kindly, tolerant layman[1],' went home to thousands whom theological disquisitions could not reach. It is uncertain how much of the 'Gude and godlie Ballates' were in existence at this date, but the fervent and simple piety of many of Wedderburn's songs circulated before 1546[2], would go far to give a Protestant tone to the spirit engendered by Lindsay. The people had come to distrust the ministrations of priests who had earned their contempt. They had been untaught, uncared for, scandalized and irritated, and were ripe for revolt and violence, if led that way; yet ready, it seemed, to follow the guidance of any teachers who might come with zeal and sincerity to offer them the realities of religion. Archbishop Hamilton saw well that if his Church was to be saved, a thorough reformation in the ecclesiastical order could no longer be delayed; and that every effort must be made to win back the laity to the practice of their religion, by teaching them to respect its doctrines and rites. The clergy must be made to see that 'Ignorance, the mother of al errours, suld maist of al be eschewit in preistis quhilk hes ressavit the office of teching,' while the laity must be reminded again and again that the efficacy of the Sacraments does not depend upon the morals of the minister[3]. It was the Archbishop's sincere aim in the Catechism to make the essential doctrines of catholicism intelligible and attractive to the untaught multitudes, and, above all, to make these doctrines bear immediately upon practical conduct.

To fully realize, then, the point of view of the Catechism, the reader must keep in mind the unexampled corruptions of the Scottish Church in their causes and results, as they appeared to eminent Catholic divines of the time, and as they

[1] Robertson's Preface to the Statuta Ecclesiae Scoticanae, vol. i. p. cxxxix. Compare Lord Lindsay's Lives of the Lindsays, vol. i. pp. 220–262, where there will be found an excellent analysis of the poet's theological opinions.

[2] The Wedderburns and their Work, or the Sacred Poetry of the Reformation, by Alex. F. Mitchell. Edinburgh, 1867, p. 13. Some of these pieces, as Professor Mitchell points out, express 'a yearning tenderness towards their deluded fellow countrymen,' and address the clergy in a tone of compassionate entreaty; see e. g. 'Preistis, worship God,' Laing's edit. p. 171.

[3] Pp. 173, 183, 192, 234.

taxes were extremely galling to the poor, and form the subject of much bitter invective at the hands of contemporary poets and satirists. The abuse had been mitigated in England by Henry VIII, in 1529. Some years later James V in vain urged the Scottish clergy to adopt some remedy for it[1]. At the last moment only, at the Synod of 1559, in response to the petition of the Catholic lords and barons, was some alleviation of the burden granted. The Catechism is not without reference to the avarice and selfishness of all who dealt with the patrimony of the Church, from the highest to the lowest. 'The syn of Princis, Lordis, Byschoppis and uthir Patronis spiritual and temporall' promoting unworthy and unqualified persons to benefices 'for lufe of temporall geir to thair awin avantage,' is denounced as theft, and 'benefecit men' who receive 'teindis and offeryngis fra the christin pepil, ye sum tyme mair largelie than thay suld do, and wyll nocht mynister agane to the peple the word of God for the fude of thair saulis, the haly Sacraments for the consolatioun of thair saulis, and wyll gyf na parte of thair benefice for the sustentatioun of pure peple within thair paryschyng,' are declared guilty of the same sin (pp. 97, 98).

In describing the almost incredible scandals of their own Church during the last decades of its existence, zealous ecclesiastics, like Archibald Hay, Quintin Kennedy[2], and Ninian Winzet, use language which might be mistaken for that of Knox or Buchanan. The lamentations uttered by Winzet over the fallen hierarchy are especially interesting, from the resemblance in style and thought which his earlier writings bear to Hamilton's book. This courageous priest, on his ejection from his office of schoolmaster by the Reformers, seems for a brief period to have entertained hopes of a restoration of Catholicism through the influence of Queen Mary. In his Tract, published in 1561, addressed

[1] Robertson's Statuta, vol. ii. pp. 305, 306.

[2] Compendius Tractive, pp. 151–153. Passages from these and other contemporary Catholic writers bearing on the subject are cited at length in Robertson's Notes to the Statuta Eccles. Scot., vol. ii. pp. 283–407.

the monastic superiors to make the necessary repairs was a perpetual source of strife between them and the bishops. This system led necessarily to the degradation of the rural clergy[1].

Meanwhile the majority of bishops and prelates scarcely affected to conceal their incontinency. They regularly obtained letters of legitimation for their children, married their daughters to the sons of the nobility and endowed them with the revenues of the Church. The beneficed clergy also openly kept their concubines[2], brought up their children in their own households, and not infrequently secured the succession to their benefices for their own sons. It is not surprising if under these circumstances the mass of the laity became as irreverent as they were ignorant. The Catechism was addressed to those who were accustomed to 'carreling and wanton synging in the kirk,' and has to rebuke those who 'in the tyme of Goddis word or service occupeis thame self in vaine, evil or any warldly talking, lauchhing, scorning or ony siclik doingis.' (pp. 68, 69.) Churches and cemeteries were profaned by secular business and pastimes. Very few of the parishioners went to Mass at all. Sundays and holydays were held in contempt, and the Catechism puts on record the very remarkable confession, that the neglect of the Sunday observance was one of the principal causes of the troubles then afflicting the country[3].

The popular discontent with the Church was further increased by the oppressive mortuary dues or 'corse presents,' the 'church cow' and 'uppermost cloth' exacted by the parochial clergy on the death of a parishioner. These

[1] Dr. Lees' Paisley, pp. 227, 228.

[2] 'In multorum sacerdotum aedibus scortum publicum; pernoctabant in tabernis viri deo dicati nec a sacrilego quorundam luxu tutus erat matronarum honos aut virginalis pudor.' Conaeus, de dupl. statu religionis apud Scotus. Romae, 1628. The Catechism (p. 92) quotes as 'Ane special exempil worthi to be notit of al kirkmen' the punishment of the sons of Heli for being 'giffin to greit wantones and huirdome, abusand the woman quhilk cam to mak sacrifice.'

[3] P. 69. In reference to the comparatively strict view of the obligations of the 'third commandment' put forward in the Catechism, and for the history of Roman Catholic opinion on this subject, see Addis and Arnold's Catholic Dictionary, art. *Sunday*.

say, in the presence of several bishops. That the king should have given his countenance to such an open attack upon ecclesiastical abuses is indeed remarkable. On the conclusion of the play he publicly called upon the assembled prelates, with some sharp words, to reform their lives, and threatened, otherwise, to send six of the proudest of them to his uncle in England[1]. In the following year (March 14) he recorded this warning in an act of Parliament, in terms which show, however, how little the civil government thought of making any departure beyond the limits of catholic orthodoxy. 'Because,' runs the act, 'the negligence of divyne service, the grett unhoneste in the Kirk throw nocht making of reparatioun to the honour of God Almychty and to the blissit sacrament of the Altar, the Virgyne Mary and al haly sanctis, and als the unhonestie and misreule of Kirkmen baith in witt, knawlege and maneris is the mater and cause that the Kirk and Kirkmen are lychtlyit and contempnit, for remeid hereof the Kingis grace exhortis and prayis oppinly all archbishopis ordinaris and uthir prelatis and every kirk man in his awin degre to reforme thare selfis ... and giff ony persoun .... will nocht obey.... the Kingis grace sall find remeid tharfor at the Papis Halynes[2].'

James V died December 14, 1542, and for a brief period the Regent Arran yielded to English and Protestant influences. In May, 1543, the Parliament permitted the use of the Bible in the vulgar tongue. Bishop Leslie points to this act as the first alteration of religion, but, as has already been said, it was the single measure of the kind and was passed while Cardinal Beaton, who had fallen into disgrace with the Regent, was powerless and in prison, and while the other bishops, indignant at this interference with their jurisdiction, appealed to a Provincial Council. On regaining his liberty, and being reconciled to Arran by Hamilton, who had in the same year, 1543, returned to Scot-

[1] The report of a spectator forwarded to Cromwell by Sir W. Eure is printed in Pinkerton's History, vol. ii. pp. 495-497.

[2] Act. Parl. Scot., vol. ii p. 370.

to the queen, clergy, and nobility, he does not attempt to disguise or palliate the vices of his order. His treatise is rather an indignant invective against the prelates, at whose door he lays the chief blame of the revolution which had taken place. With severe irony he upbraids them for their hardness towards the poor, their greed, their luxury, and their scandalous lives. 'Your godly leving garnisit with chastitie, fasting, prayer and sobrietie, be the worthi frutis tharof . . . is patent to al man . . . Your godly and circumspect distribution of benefices to your babeis, ignorantis and filthy anis,' he exclaims, 'al Ethnik, Turk and Jow may lauch at it, that being the ground of al impietie and division this day within the, O Scotland . . . Gaif the Princes of the erth yow yeirly rentis . . . to the end that every ane of yow mot spend the samyn upon his dame Dalida and bastard browis [brats]?' He lays, moreover, particular stress upon their neglect of religious instruction, their 'dum doctrine exalting ceremoneis only without ony declaration of the samin . . . keiping in silence the trew word of God,' and their suffering the profanation of the sacraments by ignorant and wicked persons, 'of the quhilk nummer,' he adds, 'we confesse the maist part of us of the ecclesiastical stait to have bene in our ignorant and inexpert youthe, unworthelie be yow admittit to the ministratioun thairof.' And if the sacraments themselves, through ignorance and avarice, are brought from their purity, what marvel is it (he asks) that matters of less price, as images, the invocation of saints, and prayers for the souls departed, are corrupted and profaned?

This then was the moral and intellectual condition of the clergy of Scotland at the time when Henry VIII, in breaking away from union with the see of Rome, and dissolving the English monasteries, pressed James V to follow his example. The king sternly rejected all such overtures. Nevertheless, on the 6th of January, 1540, the Scottish prelates received from him a significant hint to put their own house in order. On that memorable day Lindsay's famous 'Satire of the Three Estates' was acted before the Court at Linlithgow, strange to

Reformers. 'The brut of the learning of the two,' writes Knox, 'and their honest lyff and of thair fervency and uprightness in religion, was such that great esperance thare was that their presence should have been comfortable to the Church of God. For it was constantly affirmed of them that without delay the one and the other of thame wold occupye the pulpit and trewly preach Jesus Christ[1].' Hamilton on his way through England had been handsomely entertained by Henry VIII, but beyond this insufficient ground it is not apparent upon what Knox's hopes were founded[2].

On succeeding to the primacy, Hamilton at once summoned a Provincial Council, which met at Linlithgow, and this was followed, three months later (27 November, 1549), by another at the church of the Blackfriars, Edinburgh. This important assembly may be considered as virtually one with that held at St. Andrews in January, 1552, which promulgated the Catechism. At the Edinburgh Synod there were present in all sixty representatives of the Church, besides the presiding Archbishop, namely, six bishops and two vicars-general of vacant sees, thirteen abbots and priors, ten friars, ten theologians (of whom two, the famous scholastic John Major or Mair and Martin Balfour, on account of their age, appeared by proxy), and twenty-one dignitaries of the secular clergy. Among them was the young commendator of the priory of St. Andrews, James Stewart, afterwards better known as the Regent Murray; John Wynram, sub-prior of St. Andrews, who subsequently joined the Reformers, assisted in drawing up the First Book of Discipline, and became Superintendent of Fife; Quintin Kennedy, already mentioned as the antagonist of Knox; and Richard Marshall, an Englishman, supposed to be the Prior of the Blackfriars, Newcastle. Three of the bishops present, William Gordon of Aberdeen, Patrick Hepburn of Murray, and William Chisholm of Dunblane, not to mention Hamilton

[1] Knox's History, Laing's edit. vol. i. p. 106.
[2] Dr. Lees' Paisley, p. 188.

himself, were notorious for their immorality[1]. Robert Reid, the bishop of Orkney, was as conspicuous for his virtues. Sixty-eight canons were now enacted, of which it should be remarked that thirteen were adopted from those of the Council of Trent, passed in June, 1546, and March, 1547. The interest of the Synod of 1549, as illustrating the circumstances which gave rise to the Catechism, justifies the reproduction of the excellent analysis of its decrees given by Dr. Joseph Robertson[2]:—

'They were prefaced by a remarkable confession, that the root and cause of the troubles and heresies which afflicted the Church were the corruption, the profane lewdness, the gross ignorance of churchmen of almost all ranks. The clergy, therefore, were enjoined to put away their concubines, under pain of deprivation of their benefices; to dismiss from their houses the children born to them in concubinage; not to promote such children to benefices, nor to enrich them, the daughters with dowries, the sons with baronies, from the patrimony of the Church. Prelates were admonished not to keep in their households manifest drunkards, gamblers, whoremongers, brawlers, night-walkers, buffoons, blasphemers, profane swearers. The clergy, in general, were exhorted to amend their lives and manners, to dress modestly and gravely, to keep their faces shaven and their heads tonsured, to live soberly and frugally, so as to have more to spare for the poor; to abstain from secular pursuits, especially trading.

'Provision was made for preaching to the people; for teaching grammar, divinity, and canon law in cathedrals and abbeys; for visiting and reforming monasteries, nunneries, and hospitals; for recalling fugitives and apostates, whether monks or nuns, to their cloisters; for sending from every monastery one or more monks to a University; for preventing unqualified persons from receiving orders, and from holding

[1] For the evidence see Gordon's Scotichronicon, vol. ii. pp. 286–292, and Robertson's Statuta, vol. ii. pp. 301–303.

[2] Statuta, vol. i. p. cxlix.

cure of souls; for enforcing residence, and for restraining pluralities; for preventing the evasion of spiritual censures by bribes or fines; for silencing pardoners, or itinerant hawkers of indulgences and relics; for compelling parish clerks to do their duty in person, or to find sufficient substitutes; for registering the testaments and inventories of persons deceased, and for securing faithful administration of their estates, by bringing their executors to yearly account and reckoning; for suspending unfit notaries, and for preserving the protocols of notaries deceased; for reforming the abuses of the Consistorial courts.

'Strict inquest for heresy was ordered to be made by every Ordinary in his diocese, and by every Abbot or Prior in his convent. That the inquest might be the more effectual, the inquisitors were supplied with a schedule of the chief points of heresy. These were—speaking against the rites and sacraments of the Church, especially the sacrifice of the mass, the sacraments of baptism, confirmation, extreme unction, penance; contempt of the censures of the Church; denial of the reign of the souls of saints with Christ in glory; denial of the immortality of the soul; denial of recompense for works of faith and charity; denial of purgatory; denial of prayer and intercession of the saints; denial of the lawfulness of images in Christian churches; denial of the authority of General Councils in controversies of faith; neglect of the fasts and festivals of the Church. Heretical books, especially poems and ballads against the Church or clergy, were to be diligently sought after, and burned.'

When the clergy met again, a little more than two years later, the prospect seemed favourable for their purpose. The country was at peace with England; the young Queen, the subject of so much contention, was safe in France; Hamilton still ruled the Regent at home, and the Protestant cause was languishing. The Council of Trent, which had been suspended for more than three years, resumed its sittings once more, in October, 1551, giving example and encouragement to local Churches in their several efforts at self-reform. At the Synod of January, 1552, the statutes already enacted during Hamil-

ton's primacy were again read and ratified, and sixteen new ones added. It was admitted, however, that owing to the difficulties of the times these previous statutes had not taken effect. Fresh measures were, therefore, now adopted, in order to enforce their observance; and to provide especially for preaching to the people, teaching theology to the clergy, and examining vicars and curates. Reference was made in particular to the neglect of mass and irreverence in church. Traffic in church porches was forbidden on Sundays and holydays, during Divine service. Parochial registers were ordered to be kept of births, deaths, and marriages; and other regulations of a practical character were made. Lastly came the canons authorising and regulating the use of the present Catechism. The Parliament, meanwhile, was working in harmony with the Church. On February 1 was passed an act 'Anent Prentaris,' in which complaint is made that printers are continually issuing books concerning the faith, ballads, songs, blasphemies, and tragedies 'alsweill in Latine as in Inglis toung,' and this is henceforth forbidden without the approval of 'sum wyse and discreit personnis depute thairto be the Ordinaris[1].' It is probable that the 'Tragedie of the Cardinal,' printed for Lindsay in 1551, is one of the books referred to which gave special offence.

Before examining the doctrine of the Catechism it may be well to touch briefly on the last acts of the old Scottish Church, and on those points in the subsequent career of the Primate which may help to explain his theological position.

The last Council over which Hamilton presided was held at Edinburgh, in March and April, 1559, a few weeks before the riotous outbreak at Perth and the taking up of arms by the Lords of the Congregation. Mary of Guise, who had taken the place of Arran as Regent, desired to lay before the clergy certain Articles of Reformation submitted to her by a number of laymen and noblemen loyal to the Church[2]. They recall to mind in this important document that the late king had

[1] Acts, vol. ii. p. 438.

[2] The text is given in the Statuta, vol. ii. pp. 146–151.

cure of souls; for enforcing residence, and for restraining pluralities; for preventing the evasion of spiritual censures by bribes or fines; for silencing pardoners, or itinerant hawkers of indulgences and relics; for compelling parish clerks to do their duty in person, or to find sufficient substitutes; for registering the testaments and inventories of persons deceased, and for securing faithful administration of their estates, by bringing their executors to yearly account and reckoning; for suspending unfit notaries, and for preserving the protocols of notaries deceased; for reforming the abuses of the Consistorial courts.

'Strict inquest for heresy was ordered to be made by every Ordinary in his diocese, and by every Abbot or Prior in his convent. That the inquest might be the more effectual, the inquisitors were supplied with a schedule of the chief points of heresy. These were—speaking against the rites and sacraments of the Church, especially the sacrifice of the mass, the sacraments of baptism, confirmation, extreme unction, penance; contempt of the censures of the Church; denial of the reign of the souls of saints with Christ in glory; denial of the immortality of the soul; denial of recompense for works of faith and charity; denial of purgatory; denial of prayer and intercession of the saints; denial of the lawfulness of images in Christian churches; denial of the authority of General Councils in controversies of faith; neglect of the fasts and festivals of the Church. Heretical books, especially poems and ballads against the Church or clergy, were to be diligently sought after, and burned.'

When the clergy met again, a little more than two years later, the prospect seemed favourable for their purpose. The country was at peace with England; the young Queen, the subject of so much contention, was safe in France; Hamilton still ruled the Regent at home, and the Protestant cause was languishing. The Council of Trent, which had been suspended for more than three years, resumed its sittings once more, in October, 1551, giving example and encouragement to local Churches in their several efforts at self-reform. At the Synod of January, 1552. the statutes already enacted during Hamil-

declared null and invalid, and the Pope was to be implored not to dispense from this rule. The amount of dowry from the patrimony of the Church which could be given by prelates to their daughters, or of lands which they could bestow upon their sons, was considerably limited. No ecclesiastical property was to be alienated for the concubines of clergymen. Rectors of parishes were to preach, not only four times a year, as directed by previous Synods, but oftener. Those who could not preach were to find substitutes, and if young, were to go to the schools (*in gymnasiis publicis*) to learn; if old, to attend the discourses of their substitutes. Certain articles, *De uniformi doctrina per singulos praedicatores observanda*, are laid down for their guidance. A brief declaration on the Sacraments was to be read by the priest before their administration to the people[1]. All the clergy are exhorted to be more frequent in the public celebration of mass, and the Ordinary is required to see that they recite their breviaries and come to mass at least on Sundays.

It will be observed that the single article of the lay Catholic petition which the Synod refused to discuss, was the demand for vernacular prayers in Church after mass or in the evenings. Bishop Leslie relates, that after long consultation on this point, the prelates gave answer to the Queen Regent that they had no power to make a change in the order of public prayers, and the administration of the Sacraments, and would therefore not consent that any prayers should be used publicly in the vulgar tongue[2]. At

[1] A single copy of 'A Godlie Exhortation' on the Eucharist, prepared, it seems, in accordance with this decree, has been preserved, and has been frequently reprinted (vol. iii. of Bannatyne Miscellany, Gordon's Scotichronicon, and Statuta). It is to this sheet of four pages that Knox alludes in his description of the work of the Synod of 1559: 'That thei mycht geve some schaw to the People that thei mynded Reformation thei sparsed abrod a rumor thairof, and sett furth somewhat in print, which of the People was called the "Twa penny Fayth."' Spottiswood and others have mistaken it for the Catechism, to which Knox makes no reference. Laing's Knox, vol. i. p. 291.

[2] The bishop, however, appears to make some confusion between the moderate

the same time they gave abundant evidence that they were in earnest in their efforts towards a reform of ecclesiastical discipline, so much so, that the same authority records his belief that their many sharp statutes were the cause of a number of beneficed clergy going over to the opposite camp, and assisting in the overthrow of the Catholic system.

The last Synod of the old Church broke up on the 10th of April. On the 2nd of May Knox returned to Scotland, and in August of the following year the Lords of the Congregation were triumphant. As Dr. Hill Burton states the matter: 'On the morning of the 25th of August, 1560, the Romish hierarchy was supreme, in the evening of the same day Calvinistic Protestantism was established in its stead[1].' The Estates, after adopting the new Confession of Faith, ordained that persons saying or assisting at mass should be punished by the confiscation of their goods for the first offence, by banishment for the second, and death for the third.

Hamilton voted with the small minority in Parliament against the new creed, but apparently found further opposition useless. According to Throckmorton, he said, 'It was a matter that he had not been accustomed with, and had no sufficient time to consider or confer with his friends; howbeit as he would not utterly condemn it, so was he loath to give his consent thereunto.' The Bishops of Dunkeld and Dunblane are reported to have spoken to the same effect[2]. The speech is not easily to be reconciled with the previous or the subsequent conduct of the Archbishop, even though it were true that his life was threatened if he should dare to make opposition[3]. Equally surprising, if correctly reported, is the message which, according to Spottiswood[4], he sent to Knox by John Brand, a monk of Holyrood,

petition of the Catholics, and the more radical demands presented at the same time by the Reformers. See Statuta, vol. ii. pp. 299–301.

[1] History of Scotland, Second edition, vol. iii. p. 383.

[2] Hill Burton, Hist. ibid.; Dr. Lees' Paisley, p. 197.

[3] Keith, i. 322.

[4] Vol. i. p. 372. Spottiswood had this story from Brand himself. See Keith, iii. p. 21.

declared null and invalid, and the Pope was to be implored not to dispense from this rule. The amount of dowry from the patrimony of the Church which could be given by prelates to their daughters, or of lands which they could bestow upon their sons, was considerably limited. No ecclesiastical property was to be alienated for the concubines of clergymen. Rectors of parishes were to preach, not only four times a year, as directed by previous Synods, but oftener. Those who could not preach were to find substitutes, and if young, were to go to the schools (*in gymnasiis publicis*) to learn; if old, to attend the discourses of their substitutes. Certain articles, *De uniformi doctrina per singulos praedicatores observanda*, are laid down for their guidance. A brief declaration on the Sacraments was to be read by the priest before their administration to the people[1]. All the clergy are exhorted to be more frequent in the public celebration of mass, and the Ordinary is required to see that they recite their breviaries and come to mass at least on Sundays.

It will be observed that the single article of the lay Catholic petition which the Synod refused to discuss, was the demand for vernacular prayers in Church after mass or in the evenings. Bishop Leslie relates, that after long consultation on this point, the prelates gave answer to the Queen Regent that they had no power to make a change in the order of public prayers, and the administration of the Sacraments, and would therefore not consent that any prayers should be used publicly in the vulgar tongue[2]. At

[1] A single copy of 'A Godlie Exhortation' on the Eucharist, prepared, it seems, in accordance with this decree, has been preserved, and has been frequently reprinted (vol. iii. of Bannatyne Miscellany, Gordon's Scotichronicon, and Statuta). It is to this sheet of four pages that Knox alludes in his description of the work of the Synod of 1559: 'That thei mycht geve some schaw to the People that thei mynded Reformation thei sparsed abrod a rumor thairof, and sett furth somewhat in print, which of the People was called the "Twa penny Fayth."' Spottiswood and others have mistaken it for the Catechism, to which Knox makes no reference. Laing's Knox, vol. i. p. 291.

[2] The bishop, however, appears to make some confusion between the moderate

alteration in the state of religion which our Sovereign Lady found publicklie standing and professed within this realm.' He escaped the penalties of the law through the influence of Mary. In 1566 he solemnly baptized the young prince, James VI, in the chapel at Stirling, with all the ceremonies described in his Catechism, except the anointing with spittle, which, according to James's own account[1], his mother refused to allow. In the following year his Consistorial jurisdiction, which had been abolished by Parliament in 1560, was restored to him by authority of the Queen, for the apparent purpose of enabling him to set her free to marry Bothwell, by annulling the Earl's marriage with Lady Jane Gordon, on the ground of an impediment of consanguinity for which, as we now know, Hamilton had himself granted a dispensation a little more than twelve months before[2]. After the battle of Langside, at which the Archbishop was present, he led a troubled life. He was finally (April 1, 1571) taken by his enemies at the capture of Dumbarton Castle, hurried to his trial at Stirling, on the charge of complicity in the murder of Darnley and of the Regent Murray, and there hanged at the Market Cross. At the last moment he is reported, by one who was present at the execution, to have confessed a guilty knowledge of the Regent's murder, and to have asked God's mercy for not having prevented it. He exhorted, says the same witness, those who were near him on the scaffold to abide in the Catholic faith, and so 'continued to the death in the Papistrie as he lived[3].'

Whatever may be thought of the ambiguous speeches attributed to Hamilton, it might, at first sight at least, be inferred from his public acts and from those of the prelates and doctors who were present at the Councils of 1549, 1552, and 1559, that both he and they on the whole belonged to the

[1] Works, London, 1616, p. 301; quoted by Robertson, vol. ii. p. 309.

[2] A lost chapter in the History of Mary Queen of Scots recovered. By John Stuart, p. 93.

[3] Diurnal of Occurrents. Dr. Lees' Paisley, p. 204.

afterwards minister of the Canongate. 'He willed him to say from him,' writes the historian, 'that albeit he (Knox) had innovated many things and made a reformation in the doctrines of the Church, *whereof he could not deny but there was some reason;* yet he would do wisely to retain the old policy which had been the work of many ages, or then put a better in place thereof, before he did shake off the other. Our Highlandmen (he said) have a custom when they will break young colts, to fasten them by the head with two strong tethers, one of which they keep ever fast till the beast be thoroughly made. The multitude, that beast with many heads, should just be so dealt with. Master Knox, I know, esteemeth me an enemy; but tell him from me, he shall find it true that I speak.' The Archbishop at least gave no other sign of any disposition to treat Roman Catholic doctrine as reformable. His private life, if less scandalous than that of some of his episcopal brethren, was not such as to add weight to his endeavours towards the moral reformation of his clergy. He had several children by his mistress, Grizzel Sempill, commonly called Lady Gilston, two of whom were legitimated by letters under the Great Seal in 1551. He continued to maintain his connection with this lady for a considerable period[1]. During the eleven years in which he survived the downfall of his Church in Scotland, he acted as a devoted partisan of Queen Mary, and was apparently not always scrupulous as to the means by which he served her cause. He courageously kept up, in some sort, the practice of his ecclesiastical duties. In 1563 he was summoned, together with several other priests, before the Supreme Court, on the charge of saying mass and hearing confessions, 'thus makand an

[1] Randolph writes to Sadler, Oct. 12, 1559: 'The Lord Semple's daughter whome he (the archbishop) hath loved so long sueth to marie him. She is presentlie here. Her father will not promes what parte he will take.' Sadler's State Papers, vol. ii. p. 38. In Nov. 1561 she was expelled from Edinburgh by the Town Council. She died in 1575. Laing's Knox, vol. i. pp. 124, 280, notes; Gordon's Scotichronicon, vol. i. p. 288.

Catechism just praise as 'a fine piece of composition, full of a spirit of charity and gentleness,' contrasts it, as a piece of controversial workmanship, with the Tridentine Catechism, and declares that 'throughout its whole tone and tendency one would pronounce the Scottish Catechism as the much more skilfully adjusted, both for baffling and appeasing the common enemy[1].' The desire to turn men's minds away from disputes, and to make them content to 'put away that vaine curiositie, and beleif as the haly catholyc kirk of God beleifis,' is evident, and, under the circumstances, only what we should expect (p. 279, cf. 204); but the reserve, the omissions, the peculiarities of language, which distinguish this Catechism, cannot adequately be explained as mere controversial artifices to cover difficulties or disarm opposition. On the contrary, the origin of the book, its historical antecedents, as well as the provisions made for keeping it in the hands of trusted Catholics only, go rather to show that it was a *bona fide* attempt to give elementary instruction to the faithful, without any special regard to their opponents. Hence it is far more probable that the theological characteristics in question indicate the genuine mind of the authors. Professor Mitchell has brought forward some reasons of weight in support of his own opinion, that the movement then going on in Germany in favour of a compromise or *via media* between the two extreme parties extended to the Scottish Church, and that the Catechism bears traces of its influence. There was certainly a disposition in some quarters, among the clergy, to show favour to the Reformed doctrines. The liberal opinions of Major, the oracle of the Scottish Church, and the preceptor of Knox and Buchanan, may have prepared the way for it. 'To drink at St. Leonard's well' had passed into a proverb for the influence exerted in the same direction by St. Leonard's College, at St. Andrews; and it would not be surprising if this influence had acted upon the divines responsible for the Catechism. Professor Mitchell has pointed

[1] Hist. of Scotland, vol. iii. pp. 333, 334, edit. 1873.

out, that some of the catechetical manuals of the German moderate school were in the hands of prominent members of the Council of 1549. The name, for instance, of the theologian Alexander Anderson appears on the title-page of a copy of the 'Catechismus Catholicus,' published by Bishop Nausea, Suffragan of Mainz. The signature of Greyson, Provincial of the Dominicans, who afterwards joined the Reformers, is found on a copy of the Institutes of Michael von Helding, Nausea's successor. The 'Enchiridion Christianae Institutionis,' drawn up by the theologian Gropper, famous for his attempts at a reconciliation between the contending parties, at the instance of Hermann von Wied[1], the Elector-archbishop of Cologne, and appended by him to the Decrees of the Provincial Council over which he presided in 1536, was undoubtedly made much use of in the preparation of the Scottish Catechism, as the parallel passages adduced by Professor Mitchell show[2].

The Enchiridion, which was placed on the Index of Prohibited Books *donec corrigatur*, is the more elaborate and learned work, but the two books have many features in common. Remarkable too, as an indication of their sympathies or of their liberality, is the fact that the compilers of the Catechism did not scruple to borrow the language of Henry the Eighth's 'Necessary Doctrine' in their definition of Penance, or that of the Edwardian Homily on Faith, or to incorporate a passage, though not of any theological importance, from Luther's Larger Catechism, unless, in this case, both paragraphs were derived from a common source[3]. Further, if there is any truth in the tradition which assigns

[1] Hermann afterwards abandoned the more moderate position of Gropper, and was finally (1546) deprived for heresy by the pope.

[2] Compare Catechism, p. 148, on Mary and Eve, with Enchiridion, fol. 148; p. 169, on the names of the Holy Ghost, with fol. 19; pp. 172, 173, on remission of sins by baptism and penance, with fol. 30; and p. 204, on the matter of the eucharist, with fol. 52.

[3] Compare the passage beginning 'The sacrament of penance,' p. 217 of the Catechism, with the corresponding one in the 'Necessary Doctrine' (Lloyd's Formularies, p. 257); and 'It is to be notit,' etc., p. 126 of Hamilton, with 'It is to be diligently notit,' etc. of the Homily; also 'I grant to the he is my makar,' etc. with 'Das meine und glaube ich,' etc. of Luther. See also below, p. xxxvii.

the composition of the book, or of its original draft, to Wynram, the choice of such a man for the work would imply a very conciliatory disposition on the part of those responsible for it. The Synod of 1559, and the two archbishops especially, marked their appreciation of the high character of Wynram, by placing him on the Commission referred to above, but nevertheless, long before this, he had been suspected, and probably with justice, of leanings towards the Reformation. But the tradition in question, which is based upon a statement of Bale, that Wynram composed 'a Catechism in the vulgar tongue,' is very uncertain. There is, indeed, an old list of books at St. Andrews, in which is entered a Catechism of Wynram, but it is placed immediately before that of Hamilton; and as no trace has been found of any such separate publication of Wynram, it is suggested by Professor Mitchell that the entry may refer to an original draft of the Catechism in MS., or possibly to a printed copy corrected in accordance with it. But whoever may have been employed in drawing up the groundwork, he can hardly, to any material degree, have coloured with his own private opinions a book composed under the direction and supervision of the Primate and the Synodal divines.

It is impossible to maintain that *all* the characteristic ideas and concessions of the moderate school found acceptance in the Church of Scotland. So far from this, Hamilton and his colleagues, as we have seen, were strenuously opposed to the use of the vernacular for any public service of the Church. The demand, too, for the restitution of the eucharistic chalice to the laity was a shibboleth of the minimizing party on the Continent, and a point of discipline which Rome was ready to concede under certain limitations. Yet there is no trace of any such movement in Scotland, and the common practice of administering Communion under one kind is explained and defended in the Catechism without hesitation. Moreover, so far from restricting Catholic teaching within its narrowest limits, the catechist goes out of his way, on a question regarding the privileges of Mary, to explicitly

out, that some of the catechetical manuals of the German moderate school were in the hands of prominent members of the Council of 1549. The name, for instance, of the theologian Alexander Anderson appears on the title-page of a copy of the 'Catechismus Catholicus,' published by Bishop Nausea, Suffragan of Mainz. The signature of Greyson, Provincial of the Dominicans, who afterwards joined the Reformers, is found on a copy of the Institutes of Michael von Helding, Nausea's successor. The 'Enchiridion Christianae Institutionis,' drawn up by the theologian Gropper, famous for his attempts at a reconciliation between the contending parties, at the instance of Hermann von Wied[1], the Elector-archbishop of Cologne, and appended by him to the Decrees of the Provincial Council over which he presided in 1536, was undoubtedly made much use of in the preparation of the Scottish Catechism, as the parallel passages adduced by Professor Mitchell show[2].

The Enchiridion, which was placed on the Index of Prohibited Books *donec corrigatur*, is the more elaborate and learned work, but the two books have many features in common. Remarkable too, as an indication of their sympathies or of their liberality, is the fact that the compilers of the Catechism did not scruple to borrow the language of Henry the Eighth's 'Necessary Doctrine' in their definition of Penance, or that of the Edwardian Homily on Faith, or to incorporate a passage, though not of any theological importance, from Luther's Larger Catechism, unless, in this case, both paragraphs were derived from a common source[3]. Further, if there is any truth in the tradition which assigns

[1] Hermann afterwards abandoned the more moderate position of Gropper, and was finally (1546) deprived for heresy by the pope.

[2] Compare Catechism, p. 148, on Mary and Eve, with Enchiridion, fol. 148; p. 169, on the names of the Holy Ghost, with fol. 19; pp. 172, 173, on remission of sins by baptism and penance, with fol. 30; and p. 204, on the matter of the eucharist, with fol. 52.

[3] Compare the passage beginning 'The sacrament of penance,' p. 217 of the Catechism, with the corresponding one in the 'Necessary Doctrine' (Lloyd's Formularies, p. 257); and 'It is to be notit,' etc., p. 126 of Hamilton, with 'It is to be diligently notit,' etc. of the Homily; also 'I grant to the he is my makar,' etc. with 'Das meine und glaube ich,' etc. of Luther. See also below, p. xxxvii.

the composition of the book, or of its original draft, to Wynram, the choice of such a man for the work would imply a very conciliatory disposition on the part of those responsible for it. The Synod of 1559, and the two archbishops especially, marked their appreciation of the high character of Wynram, by placing him on the Commission referred to above, but nevertheless, long before this, he had been suspected, and probably with justice, of leanings towards the Reformation. But the tradition in question, which is based upon a statement of Bale, that Wynram composed 'a Catechism in the vulgar tongue,' is very uncertain. There is, indeed, an old list of books at St. Andrews, in which is entered a Catechism of Wynram, but it is placed immediately before that of Hamilton; and as no trace has been found of any such separate publication of Wynram, it is suggested by Professor Mitchell that the entry may refer to an original draft of the Catechism in MS., or possibly to a printed copy corrected in accordance with it. But whoever may have been employed in drawing up the groundwork, he can hardly, to any material degree, have coloured with his own private opinions a book composed under the direction and supervision of the Primate and the Synodal divines.

It is impossible to maintain that *all* the characteristic ideas and concessions of the moderate school found acceptance in the Church of Scotland. So far from this, Hamilton and his colleagues, as we have seen, were strenuously opposed to the use of the vernacular for any public service of the Church. The demand, too, for the restitution of the eucharistic chalice to the laity was a shibboleth of the minimizing party on the Continent, and a point of discipline which Rome was ready to concede under certain limitations. Yet there is no trace of any such movement in Scotland, and the common practice of administering Communion under one kind is explained and defended in the Catechism without hesitation. Moreover, so far from restricting Catholic teaching within its narrowest limits, the catechist goes out of his way, on a question regarding the privileges of Mary, to explicitly

rist 'is callit the sacrifice of the altar, because it is ane quick and special remembrance of the passioun of Christ . . . Now the passioun of Christ wes the trew sacrifice;' or, again, that 'this blissit sacrifice of the altar is ane quick memorial ordanit to reduce to our mynd the passioun of our Salviour.' This definition certainly appears defective, if compared with that of the Roman Catechism, which insists that it must be taught, without hesitation, that the Mass is not a sacrifice of praise and thanksgiving only, or a mere commemoration of the sacrifice performed on the cross, but also truly a propitiatory sacrifice. But the doctrine of the Scottish Catechism was adequate for the time, and correctly reproduces the teaching of Aquinas, who says that the celebration of this Sacrament is the 'imago repraesentativa passionis Christi quae est vera ejus immolatio,' and that the name of the thing is transferred to the image, because 'by this sacrament' we are made partakers of the fruits of the passion (*Summa*, p. iii. qu. lxxxiii). The Tridentine doctrine was not defined until 1562 (Sess. xxii).

Again, Christ is said to have 'tholit passioun . . . to mak satisfactioun and mendis for al our synnis *that hes a trew and leivand faith in him*' (p. 154), a statement which, with the explanation of the text, 'Sa God hais luffit the warld, that is, the hail congregatioun of faithful men and wemen' (p. 150), has a very Calvinistic sound. Yet the doctrine that Christ died for absolutely all men is not even now an article of faith to a Catholic. The fifth proposition of Jansenius was, by Innocent X, condemned as heretical only if meant in the sense that Christ died only for the elect.

A more serious departure from the then received teaching of the Church will be found in the Catechism's explanation of Justification by Faith (pp. 126–130). Upon this matter Trent had already spoken clearly (1547, Sess. vi), and the approximations to Lutheran language, proposed by Cardinal Contarini at Ratisbon, or by Sadoletus and Pole at the Council itself, became no longer tenable. The Council teaches that supernatural faith does not justify, that justifying faith does not consist in a trust (fiducia) by which a man certainly believes

himself to be justified, and that faith justifies only when hope and charity are added to it. Further, true faith remains after charity is gone. The Catholic doctrine thus distinguishes between a faith which is a merely human or natural assent, a divine supernatural faith, and, thirdly, faith perfected by charity (fides formata). It will be seen that, like the Reformers, the Catechism knows only two kinds of faith, a general or historical faith, common to the devils, in which there is nothing supernatural, and a 'special,' living, or saving faith. Next it teaches that this saving faith consists in intellectual assent, with fear, hope, repentance, and complete self-surrender added (the Lutheran *assensus et fiducia*)—'This is the special faith of a trew christin man quhilk standis in the general faith afore rehersit, and in sure confidence and hoip of Goddis mercy' (p. 128)[1]—and, as if to exclude all doubt as to the meaning, it proceeds, 'this faith obtains for us the abundant grace of the Holy Spirit, which pours into our hearts the true love of God and of our neighbour,' thus making, in direct contradiction to the Tridentine decrees, love to be a consequence of saving faith. It will be observed that this view of faith colours the language of the book throughout. 'Special faith,' including *fiducia*, may be said to be the key note of its teaching. *Credo* is paraphrased 'I believe or I traist' (pp. 129, 144). Christ is said to save 'al that traistis in him be trew and leiffand faith' (p. 167). 'Our actual syn is forgevin be faith and the sacrament of pennance' (p. 223). After absolution 'thou suld geve ferme credence and beleve sickerly with ane perfite faith that thy sins are now forgevin' (p. 225). 'Beleive this (fourth) artikil with ane special faith .... trow sickirly that he deit for the salvatioun in special' (p. 153). An anxiety to bring faith into prominence wherever there is any reference to justification is characteristically displayed in a passage borrowed in the main from the 'Necessary Doctrine,' where an explanation, clear enough in Henry the Eighth's

[1] Compare Cranmer's Homily on Faith: 'And this [a quick or lively faith] is not only the common belief of the articles of our faith, but it is also a sure trust and confidence of the mercy of God . . . and a steadfast hope,' etc.

book, is rather obscured than assisted by the additional clauses of the Scottish Catechism. As the whole passage and its English parallel contain an interesting example of matter common to the two books, they are here quoted at length.

HAMILTON. 1552.

Fynally it is to be remembrit that nochtwithstanding this way afore declarit is the ordinarie waie and remeid for penitent synnaris to get remissioun of thair synnis and to be recounsalit to the favour of God, yit in case that thai want a minister to heir thair confessioun and pronunce the wordis of absolutioun, or in tyme of necessitie quhen a synnar hes nocht sufficient laser or opportunitie to mak his confessioun and to do the worthi fruitis of pennance, than trewly God will accept his gud will for the deid. For as sanct Cypriane sais: Evin in the hour of dede . . . . The theif that hang on the cross askit mercy with ane contrite hart, and incontinent he was maid ane cietesone of paradyse, and quhair as he had deservit condemnatioun, his contrite hart *with trew faith* in Christ changit his payn into martyrdome and his blud in to baptyme. That is to say, God of his gret mercy acceptit his dede [death] for his perfect contritioun and *faith to his salvatioun* as thoch he had bein baptisit. (p. 226.)

HENRY VIII. 1542.

Finally it is to be remembered that notwithstanding this way before described is the ordinary mean for penitent sinners to obtain remission of sins and to be reconciled to the favour of God, yet in case there lack a minister to pronounce the words of absolution, or in time of necessity when a sinner hath not sufficient leisure or opportunity to do the works of penance before declared, if he truly repent him of his sinful life and with all his heart purpose through God's grace to change and amend the same, he shall undoubtedly have pardon and forgiveness of all his misdoings. For as St. Cyprian saith, Even in the hour of death . . . . The thief that hanged upon the cross asked mercy with a contrite heart, and forthwith was made a citizen of paradise; and whereas he deserved pain and punishment, his contrite heart changed his pain into martyrdom, and his blood into baptism. (Lloyd's Formularies, p. 261.)

Some minor divergences from the language of more recent theological manuals may be briefly noticed. The *matter* of the Eucharist is defined to be 'wyne of the berry mixt

himself to be justified, and that faith justifies only when hope and charity are added to it. Further, true faith remains after charity is gone. The Catholic doctrine thus distinguishes between a faith which is a merely human or natural assent, a divine supernatural faith, and, thirdly, faith perfected by charity (fides formata). It will be seen that, like the Reformers, the Catechism knows only two kinds of faith, a general or historical faith, common to the devils, in which there is nothing supernatural, and a 'special,' living, or saving faith. Next it teaches that this saving faith consists in intellectual assent, with fear, hope, repentance, and complete self-surrender added (the Lutheran *assensus et fiducia*)—'This is the special faith of a trew christin man quhilk standis in the general faith afore rehersit, and in sure confidence and hoip of Goddis mercy' (p. 128)[1]—and, as if to exclude all doubt as to the meaning, it proceeds, 'this faith obtains for us the abundant grace of the Holy Spirit, which pours into our hearts the true love of God and of our neighbour,' thus making, in direct contradiction to the Tridentine decrees, love to be a consequence of saving faith. It will be observed that this view of faith colours the language of the book throughout. 'Special faith,' including *fiducia*, may be said to be the key note of its teaching. *Credo* is paraphrased 'I believe or I traist' (pp. 129, 144). Christ is said to save 'al that traistis in him be trew and leiffand faith' (p. 167). 'Our actual syn is forgevin be faith and the sacrament of pennance' (p. 223). After absolution 'thou suld geve ferme credence and beleve sickerly with ane perfite faith that thy sins are now forgevin' (p. 225). 'Beleive this (fourth) artikil with ane special faith .... trow sickirly that he deit for the salvatioun in special' (p. 153). An anxiety to bring faith into prominence wherever there is any reference to justification is characteristically displayed in a passage borrowed in the main from the 'Necessary Doctrine,' where an explanation, clear enough in Henry the Eighth's

[1] Compare Cranmer's Homily on Faith: 'And this [a quick or lively faith] is not only the common belief of the articles of our faith, but it is also a sure trust and confidence of the mercy of God . . . and a steadfast hope,' etc.

is the chapter on the 'Salutation of the Angel,' and, in general, the honour shown to Mary, the mother of Jesus. An exposition of the *Ave Maria* is not always found in Catechisms of this kind, and rarely at such length. The *Confessio Fidei Catholicae*[1], which emanated from the Polish Council under the influence of Hosius, does not include it. The Roman Catechism devotes to it a few lines only[2]. It will be seen, too, in the commentary on the first Commandment, with what tenderness the faithful are recommended the use of 'the ymage of our lady the glorious virgine Marie, beirand in her arme the bony ymage of hir sone, commonly callit the baby Jesus.' (p. 53.)

The author of the Catechism explicitly teaches the doctrine of the Immaculate Conception of Mary. In the chapter on Baptism, in speaking of 'the sinnis quhairin we ar borne,' he was careful to add, 'Christ and his mother except.' In the explanation of the Hail Mary, the dogma occurs out of connection apparently with its immediate context, as if it were an after-thought or the addition of a reviser, but it is nevertheless plain: 'He blissit the conceptioun of his mother, the virgin Marie, quhen he preservit hir fra original syn.' This was not a doctrine offensive to the anti-papal party in the Church. It was defined by the Council of Basle, held by Roman theologians to have been schismatic at the time, and it was attacked by the great champion of the papacy, Turrecremata. The University of Paris required an oath to defend it from all who proceeded to a doctor's degree. Nevertheless, the formal advocacy of such an opinion, not then held to be an article of faith, may be fairly set against the general minimizing tendencies of the Catechism.

That the repetition of the Angelic Salutation was a favourite devotion in Catholic Scotland is shown also by its survival in the Protestant Catechism of John Gau.

[1] Auctoritate Synodi Prov. Petricoviae, anno MDLI. praesidente Archiep. Gnesnensi. Dilingae, 1557.

[2] So also Helding's Institutio Christiana, 1549. fol. lxx.

with wattir' (so the Enchiridion, *vinum mixtum aqua*), as if the admixture of water was of the essence of the Sacrament. The *form* of matrimony is said to be the words, 'I tak the to my weddit wyfe,' etc., and it is not explained as in the Tridentine Catechism, that the words are not necessary, so long as the consent is outwardly expressed in any way. In describing the sorrow required of the sinner who makes his confession, there is no distinction drawn between perfect contrition and *attrition* or the sorrow arising from inferior, though supernatural, motives. Attrition is not even mentioned. The Council of Trent teaches that attrition does not of itself avail to justify the sinner. The question whether it is sufficient with the sacrament of penance, was for a long time debated in the schools, and the negative opinion was held by the French clergy and the University of Louvain. The affirmative, always the commoner, is now universal [1].

It will be noticed also that, although the temporal punishment due to sin and the need of satisfaction are explained in the usual way (p. 223), Indulgences are never so much as named. The doctrine of Indulgences did not, however, come under discussion at Trent until 1563 (Sess. xxv). The *infernus puerorum* is described, in accordance with recent theological opinion, as the place where unbaptized infants suffer 'privatioun of grace and privatioun of glore bot na sensibil payne,' with, however, the quaintly expressed addition, that 'the payne of thir barnis is verrai litil, eisy, and soft [2].' (p. 157.)

From quite another point of view a noticeable feature

[1] Addis and Arnold's Catholic Dictionary, art. *Attrition*.

[2] The view of their lot expressed by Lindsay in 'The Dreme,' written in 1528, is somewhat more severe:—

> We enterit in ane place of perditioun
> Quhare mony babbis war, makand drery mone
> Because they wanted the fruitioun
> Of God, quhilk was ane gret punitioun.
> Of Baptisme they wantit the ansenze [*enseigne*, 'character']:
> Upwart we went and left that myrthles menze
> In tyll ane volt, abone that place of paine.

unknown to, and therefore never said by our countrymen while England was Catholic;' and the same may be said of Scotland. In Hamilton's Catechism the Salutation consists exclusively of the words used by the Angel Gabriel and Elizabeth. The termination 'Jesus Christ, Amen,' as in Gau's book, was added by Urban IV, 1261–6.

In the early part of the sixteenth century, however, various additions were gradually creeping into use, and they are thus noticed in the Mirroure of our Ladye (1531). 'Some saye at the begynnyng of this salutacyon Aue benigne Iesu, and some saye after, Maria mater dei, wyth other addycyons at the ende also. And suche thynges may be sayde when folke saye theyr Aues of theyr owne deuocyon. But in the seruice of the chyrche I trowe yt be moste sewer and most medefull to obey to the comon vse of saynge as the chyrche hathe set without all suche addicions[1].' The Sarum Breviary, printed at Paris, 1531, contains the longer form now in use, which was first sanctioned by Pius V (1568), but the once famous Catechism compiled by Laurence Vaux, the ejected Warden of the collegiate church of Manchester, for the use of Roman Catholics in the reign of Elizabeth, shows how long the shorter form, as given in Hamilton's book, lingered in England[2].

If, then, a tendency to modify the expression of Roman Catholic doctrine is not to be found in every part of the book, it is undeniable that, in large measure, it betrays the influence of the new learning. This influence, however, can only have been brought to bear upon the Scottish hierarchy at the last moment, perhaps not until after the death of Cardinal Beaton, and the Catechism is historically the chief, if not the only witness to the fact. A comparison of the Processes in trials for heresy, during the primacy of Beaton, or at an earlier period, with Hamilton's book will make it evident

[1] The Mirroure of our Ladye, edited by J. H. Blunt, Early English Text Society, p. 79; compare note, p. 346, and the Lay Folks' Mass Book, p. 184.

[2] Vaux (edition of 1583) puts the question 'Why is the Ave Maria used so often to be said for a prayer seinge there is no petition in it?'

that meanwhile a marked change had come about in the theological position of the heads of the Church.

In 1540, in the presence not only of Beaton, but of Hamilton, and even Wynram and Major, Sir John Borthwick was condemned and burnt in effigy for heresies, which, to say the least, find neither refutation nor contradiction in the Catechism. The most heretical assertions of Borthwick, according to the Acts of Process[1], were that the Pope, as Christ's Vicar, hath no greater authority than any other bishop, that Indulgences granted by the Pope are of no force; and that the 'Heresies of England or at least the greater or most part of them,' are good and just; and he prayed that the Scottish Church might be brought to the same point and state. He was accused also of being in possession of an English Testament.

It is instructive that within a dozen years from this date, a Catechism should be published by the highest ecclesiastical authority in the country without a word either of the Pope or of Indulgences, and containing thoughts and language borrowed from the formularies of Henry VIII. It should be remembered also that the Scottish prelates, when they had the power and opportunity to do so, never attempted to obtain a repeal of the Act of Parliament which, in 1543, had allowed the reading of the Bible in the vulgar tongue, nor is there anything in the Catechism to discourage the faithful from the practice.

These evidences of the influence of the Reformation upon the position of the Catechism, by no means exhaust its doctrinal interest. The explanation of the Ten Commandments will attract attention from its fulness, its earnestness, and for the many incidental allusions to national habits, faults, and superstitions, for its plain speaking on the sins of bishops and priests, and for the use of many ecclesiastical terms now antiquated, such as 'cursing' for excommunication, 'the buird of God,' and the 'buird of Christ' for the Communion. In respect of its moral tone and devotional feeling, the book

[1] Printed in the Bannatyne Miscellany, vol. i. See also Lawson's edition of Keith's History, vol. i. p. 335.

well deserves all the praise which it has received from Protestant and Catholic alike.

Of the original edition of the Catechism, which issued from the press of John Scott and which is said, with probability, to have been the first book printed at St. Andrews, there are scarcely a dozen copies known to exist. There is one in the British Museum, in the Advocates', the University, and the Signet Libraries at Edinburgh, in St. Andrews University Library, the College at Blairs, and the Benedictine Monastery at Fort Augustus. There is a copy in the possession of the Earl of Crawford and Balcarres, and at least another known to be in private hands. The general character of the book, its black-letter type, its initial letters and woodcuts, are well reproduced in Mr. Paterson's reprint.

In the present edition, intended mainly for the student of Church history and of doctrine, the spelling of the original has been faithfully preserved, but peculiarities, which may be regarded as merely typographical, have been, in the interests of the general reader, avoided. All abbreviations have been extended. The letters *u, v, i, j*, are printed according to modern usage, and *u* has been substituted for *w* in the single case of the word *ws*, which occurs only in the Lord's Prayer and in fol. clxxvi. The initial *y* where it represents the *th*, for which in its original form it was simply a contraction, is printed as it was sounded, *th*. For a similar reason, to avoid the risk of perpetuating a popular mispronunciation, for the letter *z*, used by some early British printers for the Saxon ȝ (*g* or *gh*), is substituted its more modern representative and its nearest equivalent in sound, *y*. That there should be no doubt however as to what words of the original text have been so treated, a complete list is here added. With the initial z: *za*, *zaicking*, *zaird*, *ze* (for both *ye* and *yea*), *zeid*, *zeir*, *zettis* and *zettit*, *zis*, *zit*, *zoik*, *zongar*, *zou* and *zow*, *zoung*, *zour*, *zouthede*. With a medial z: *assoilzie*, *balzeis*, *chenzeis*, *failze*, *falzeit*, *fenzetnes*, *forzet* (still very commonly pronounced *foryet*), *forzetful*, *loinzeis*, *spoilze*, *spulze*, *spulzeis*, *tailzeour*, *unfenzetlie*, *winezard*.

that meanwhile a marked change had come about in the theological position of the heads of the Church.

In 1540, in the presence not only of Beaton, but of Hamilton, and even Wynram and Major, Sir John Borthwick was condemned and burnt in effigy for heresies, which, to say the least, find neither refutation nor contradiction in the Catechism. The most heretical assertions of Borthwick, according to the Acts of Process[1], were that the Pope, as Christ's Vicar, hath no greater authority than any other bishop, that Indulgences granted by the Pope are of no force; and that the 'Heresies of England or at least the greater or most part of them,' are good and just; and he prayed that the Scottish Church might be brought to the same point and state. He was accused also of being in possession of an English Testament.

It is instructive that within a dozen years from this date, a Catechism should be published by the highest ecclesiastical authority in the country without a word either of the Pope or of Indulgences, and containing thoughts and language borrowed from the formularies of Henry VIII. It should be remembered also that the Scottish prelates, when they had the power and opportunity to do so, never attempted to obtain a repeal of the Act of Parliament which, in 1543, had allowed the reading of the Bible in the vulgar tongue, nor is there anything in the Catechism to discourage the faithful from the practice.

These evidences of the influence of the Reformation upon the position of the Catechism, by no means exhaust its doctrinal interest. The explanation of the Ten Commandments will attract attention from its fulness, its earnestness, and for the many incidental allusions to national habits, faults, and superstitions, for its plain speaking on the sins of bishops and priests, and for the use of many ecclesiastical terms now antiquated, such as 'cursing' for excommunication, 'the buird of God,' and the 'buird of Christ' for the Communion. In respect of its moral tone and devotional feeling, the book

[1] Printed in the Bannatyne Miscellany, vol. i. See also Lawson's edition of Keith's History, vol. i. p. 335.

APPENDIX.

Extract from the Statutes of the Provincial Council held at Edinburgh, January 26, 1551–2.

Circa editionem et publicationem Catechismi in gratiam virorum ecclesiasticorum curas animarum gerentium.

Item præsens hæc Conventio semper ob oculos habens, quam diligenter ecclesiæ pastoribus a pastorum omnium principe Christo Jesu sit prædicandi verbi Dei officium commendatum, ut saltem in primis fidei Catholicæ rudimentis probe instituantur greges ipsi suæ curæ concrediti; atque interim secum reputans quot horrendæ hæreses aliquot hisce annis in variis et diversis hujusce regni partibus sint grassatæ, jam vero Dei Optimi Maximique providentia, singularique favore Principum ac Prælatorum vigilantia studioque erga fidem Catholicam tandem repressæ, ac fere sopitæ videantur; consideransque insuper ecclesiasticos hujus regni inferiores et Prælatos pro majori parte nondum eo eruditionis in Sacris literis esse provectos, ut populum recte in fide Catholica, aliisque ad salutem necessariis instruere, aut errantes convertere suo studio valeant: ad igitur juvandos eorum pios conatus, industriamque promovendam, utque eadem vera, Catholica et Apostolica fides, seclusis universis erroribus, integra et inviolabilis conservetur; statuit et ordinat librum quemdam vulgari et Scotico idyomate conscriptum, ac prudentissimorum totius regni Prælatorum doctissimorumque Theologorum et aliorum ecclesiasticorum virorum præsenti Conventioni interessentium judiciis et calculis exactissima discussione habita approbatum, in rectorum, vicariorum, et curatorum manus, tam pro sua quam populi Christiani, cujus curam gerunt, instructione tradendum: quem Catechismum, id est, communem et facilem rudimentorum fidei institutionem et doctrinam vocari vult, ipsiusque reverendissimi Domini Joannis Sancti Andreæ Archiepiscopi ac totius regni Scotiæ Primatis, in præsenti Concilio præsidis, ipsiusque Provincialis hujusce Synodi nomine imprimendum, inque lucem edendum, ac in multa exemplaria transsumendum, continentem veram sinceramque, juxta Catholicæ ecclesiæ sensum ac intellectum Decalogi, seu decem mandatorum Dei interpretationem, articulorum fidei, septemque

The table of Errata has been preserved, although the errors there noted and some few other obvious misprints have been corrected in the present text. In addition to these: *lauchfully*, p. 113, l. 12, should undoubtedly be corrected to *unlauchfully*, and a comma should be placed after the word *intyst*, p. 74, l. 18. Also *barrat*, p. 277, l. 31, is probably a printer's error for *barran*. The folios of the original are indicated in the margin of the reprint, and where they had been erroneously numbered, the correct figures are added in square brackets. The marginal references to Scripture, which were also frequently incorrect, have been verified throughout.

It has not been thought necessary to include in the Glossary every deviation in spelling from modern English, or every occurrence of such regular forms as the termination of the present participle in *-and* of the preterite in *-it* for *-ed*, or of the 3rd pers. sing. and plural of the present tense of verbs and of the plurals of substantives in *-is*, etc. The Glossary has however been intentionally made more full than was necessary for a mere explanation of obsolete words. It will be seen that, although Dr. Jamieson in his Dictionary of the Scottish Language has treated Hamilton as a primary authority and has made very numerous references to the Catechism, he has passed by several forms or shades of meaning, as, e. g. *a fischit*, *intyst*, *keching*, *plycht ankir*, *tyritnes*, and others which deserved notice. Also, he was misled into treating *auld* as a substantive, on the authority of p. 109, l. 1, 'fra the tyme of thair youthede to the tyme of thair auld,' overlooking the Errata where the reader is reminded to 'eftir this word auld, eik aige.'

The editor has to acknowledge his indebtedness to the Rev. W. Gregor of Pitsligo, and to the Rev. W. W. Skeat, Professor of Anglo-Saxon, Cambridge, for the correct interpretation of some of the words referred to above. He has also to thank Mr. Archibald Constable of Edinburgh for much valuable help.

APPENDIX.

Extract from the Statutes of the Provincial Council held at Edinburgh, January 26, 1551–2.

Circa editionem et publicationem Catechismi in gratiam virorum ecclesiasticorum curas animarum gerentium.

Item præsens hæc Conventio semper ob oculos habens, quam diligenter ecclesiæ pastoribus a pastorum omnium principe Christo Jesu sit prædicandi verbi Dei officium commendatum, ut saltem in primis fidei Catholicæ rudimentis probe instituantur greges ipsi suæ curæ concrediti; atque interim secum reputans quot horrendæ hæreses aliquot hisce annis in variis et diversis hujusce regni partibus sint grassatæ, jam vero Dei Optimi Maximique providentia, singularique favore Principum ac Prælatorum vigilantia studioque erga fidem Catholicam tandem repressæ, ac fere sopitæ videantur; consideransque insuper ecclesiasticos hujus regni inferiores et Prælatos pro majori parte nondum eo eruditionis in Sacris literis esse provectos, ut populum recte in fide Catholica, aliisque ad salutem necessariis instruere, aut errantes convertere suo studio valeant: ad igitur juvandos eorum pios conatus, industriamque promovendam, utque eadem vera, Catholica et Apostolica fides, seclusis universis erroribus, integra et inviolabilis conservetur; statuit et ordinat librum quemdam vulgari et Scotico idyomate conscriptum, ac prudentissimorum totius regni Prælatorum doctissimorumque Theologorum et aliorum ecclesiasticorum virorum præsenti Conventioni interessentium judiciis et calculis exactissima discussione habita approbatum, in rectorum, vicariorum, et curatorum manus, tam pro sua quam populi Christiani, cujus curam gerunt, instructione tradendum: quem Catechismum, id est, communem et facilem rudimentorum fidei institutionem et doctrinam vocari vult, ipsiusque reverendissimi Domini Joannis Sancti Andreæ Archiepiscopi ac totius regni Scotiæ Primatis, in præsenti Concilio præsidis, ipsiusque Provincialis hujusce Synodi nomine imprimendum, inque lucem edendum, ac in multa exemplaria transsumendum, continentem veram sinceramque, juxta Catholicæ ecclesiæ sensum ac intellectum Decalogi, seu decem mandatorum Dei interpretationem, articulorum fidei, septemque

sacramentorum simplicem, puram et Christianam doctrinam, nec non Orationis Dominicæ et Salutationis Angelicæ integram et salutarem expositionem; quorum ignorantia, ut ait Bernardus, in *Declamationibus*, excusare non poterit hominem, *qui se magistrum infantium doctorem insipientium profitetur*, quippe ipse *ignorans* [*utique*] *ignorabitur, immo* [*et*] *multos ignorare faciet et ignorari. Qu*[*id*] *enim periculi sit,* [*ubi*] *non invenit pastor pascua,* [*ignorat*] *dux itineris viam, vicarius nescit Domini voluntatem, ecclesia quotidie multipliciter et miserabiliter experitur.* Hæc Divus Bernardus.

Cujusquidem libri exemplaria omnia, ubi excusa fuerint, præsentari ipsi reverendissimo mandat et ordinat præsens Concilium, ut ipse singulis tam suis ecclesiasticis quam aliis singulis locorum Ordinariis, quot cuique diœcesi pro rectorum, vicariorum ac curatorum numero et multitudine sufficere videntur, eis tribuat; reliqua vero apud ipsum reverendissimum remaneant et firma custodia serventur, prout tempus et necessitas expostulaverint, dispertienda.

Caveant vero ipsi rectores, vicarii et curati, ne sua exemplaria secularibus quibusque indiscrete communicent, nisi ex judicio, consilio et discretione sui Ordinarii; quibus Ordinariis licebit nonnullis probis, gravibus, bonæ fidei, ac discretis viris laicis ejusdem Catechismi exemplaria communicari, et iis potissimum qui videbuntur potius suæ instructionis causa quam curiositatis cujuscumque eadem expetere.

Cujus quidem Catechismi singula capita et partes singulas, ab ipsa præfatione seu exordio libri incipiendo ad finem usque, absque interruptione seu locorum quorumcumque omissione, continuando, rectores per se vel ipsi vicarii aut curati, qui curam administrant, omnibus Dominicis et festivis diebus, quando ad Divina audienda populus convenire solet et tenetur, alta et intelligibili voce, distincte, clare, articulate et punctuatim, omnibus silentio interdicto, quanta poterit maxima gravitate, in suggesto, superpellicio ac stola induti, ante Summam Miss[am], ad dimidiæ horæ spatium, legere ac de libro ipso recitare integre et absque ulla hæsitatione, nihil addito, mutato, suppresso, vel omisso, sed prout verba jacent, sic ut populus lecta et recitata modo quo supra audire cum fructu, ac ædificationem inde concipere, et suæ salutis intelligentiam haurire valeat.

Quod ipsum quo melius, facilius et cum majori populi reverentia et utilitate præstare possint ipsi quibus hoc mun[u]s præsenti constitutione injungitur, caveant ipsi rectores, vicarii vel curati ne minus præmeditate in pulpitum conscendant, sed toto studio et intentione ad lectionem peragendam crebra, frequenti ac diuturna futuræ lectionis repetitione sese præparent, ne se auditorum ludibrio exponant,

ubi imparati in medio lectionis cursu hæsitaverint aut impegerint, et propter hoc maledictioni Divinæ se reddant obnoxios, quum, ut inquit Scriptura: *Maledictus omnis qui facit opus Dei negligenter:* et similiter, ne languide et oscitanter, sed cum quanto possint maximo spiritus ardore, voce, vultu et gestu ad pronuntiationem concurrentibus, ut quæ leguntur animis auditorum vivæ vocis impressione, prout cuique gratiam dederit Dominus, infigantur: hoc tamen proviso, ut non liceat cuique auditorum super lectis, aut modo quo supra recitatis, controversiam ipsi rectori vicarioque seu curato movere; et si aliquis id attemptare præsumpserit, deferatur inquisitoribus hereticæ pravitatis. Nec vicissim licebit ulli rectori, vicario seu curato, nisi ad hoc ipsum, specialiter habita consideratione totius qualificationis, fuerit ab Ordinario loci ei facultas concessa in scriptis, ullis quæstiones et controversias hujusmodi moventibus desuper respondere aut disputationes ingredi, sed mox respondeatur se hujusmodi dubitationis resolutiones ad ipsos Ordinarios remittere; et hoc sub pœna privationis ab hujusmodi officio seu beneficio.

De mulcta in negligentes lectionem Catechismi.

Quod si [quis] rector, vicarius seu curatus in aliquo præsentis statuti puncto negligens aut culpabilis fuerit deprehensus, pro prima vice mulctetur viginti solidis, irremissibiliter ab eo exigendis et levandis; pro secunda, triginta solidis; pro tertia, duplicetur mulcta, et cum hoc incarceretur in pane et potu dumtaxat ad mensem, et ulterius ad arbitrium Ordinarii. Nihilominus ubi contingit conciones verbi Dei per Religiosos vel alios ordinarios prædicatores vice rectorum juxta tenorem priorum statutorum interim fieri, quod talibus diebus Catechismi lectio intermittatur impune. Et super singulis punctis et partibus præsentis statuti fiant diligentes inquisitiones per Decanos in suis visitationibus, et desuper delationes fiant fideles absque omni favore vel odio Commissariis majorum excessuum.

THE CATECHISME,

That is to say, ane commone and catholik instructioun of the christin people in materis of our catholik faith and religioun, quhilk na gud christin man or woman suld misknaw: set furth be the maist reverend father in God Johne Archbischop of sanct Androus Legatnait and primat of the kirk of Scotland, in his provincial counsale haldin at Edinburgh the xxvi. day of Januarie, the yeir of our Lord 1551, with the advise and counsale of the bischoippis and uthir prelatis with doctours of Theologie and Canon law of the said realme of Scotland present for the tyme.

S. Aug. libro 4, de trinitate. cap. 6. Contra rationem nemo sobrius, contra scripturam nemo christianus, contra ecclesiam nemo pacificus senserit.

Agane reasone na sober man, agane scripture na christin man, agane the kirk na peaceabil or quiet man will judge, or hald opinioun.

AD PIUM LECTOREM.

HIC liber est sacer, divini dogmata verbi
  Continet, ipse pius nocte dieque legas.
Hic disces Christum, pater hunc tibi misit ut esset
  Justitia, et vitæ regula certa tuæ.
Hic tibi tot lucent stellæ, tot sidera fulgent,
  Haud secus ac si sit gemmea tota domus.
Hunc tu viperea caveas percellere lingua:
  Neve Theonino rodere dente velis.
Laudatur merito, multis qui maxima præstat
  Commoda, sed detur gloria tota deo.

TOTIUS legis (fateor) volumen
  Continet summi documenta patris:
Non vacat cunctis tamen immorari
    sedulo cartis.
Quicquid humanæ liber hic saluti
Est opportunum tenet, ergo quisquis
Vult fide Christum colere, audiat, vel
    discat ad unguem.
Consulas æqui pie lector, atque
Candide, nostrum precor ut laborem:
Qui tibi monstrat breviter tenenda
    Pectore firmo.

IOHNE BE THE MERCIE OF GOD

ARCHBISCHOP OF SANCT ANDROUS, METRAPOLITAN AND PRIMAT OF THE HAIL KIRK OF SCOTLAND, AND OF THE SEIT APOSTOLYCK LEGATNAIT, TILL ALL AND SINDRY PERSONIS, VICARS AND CURATTIS, SPECIALLY WITHIN OUR AWIN DIOCYE, AND GENERALLY WITHIN THE BOUNDIS OF AL OUR HAIL PRIMACIE OF SCOTLAND, DESYRIS GRACE AND PEACE IN CHRIST JESU OUR SALVIOUR.

EFTER that the divine providence of God had promovit us to the office of ane Archbischop and general primacie of this kirk of Scotland, we thocht oft tymes, that na thing culd be to God mair plesand, to the christin pepil mair expedient, and to our office mair convenient and consonant, than with all diligence to provide, that the christin pepil (of quhome we have spiritual cure under God) mycht be instruckit in the faith and law of God, with ane uniforme and concordant doctrine of Christis religioun, aggreabil in all pointis to the catholyk veritie of halie kirk. For sen swa it is (as S. Paule sais) that we ar all regenerat in Christ with ane baptyme, all oblissit to have ane faith, all redemit with ane blud and dede of our mediatour Jesus Christ, all levand in ane hoip of the eternal glore, all subjeckit to the service of ane lord, all gydit with the directioun of the haly spreit, quhilk is ane daily techeour and governour of the hail universal kirk. Quhat can be mair convenient, ye mair necessarie: than that we al baith prelatis and subjeckis, superiours and inferiouris, alwais agre and concord togeddir in the unite of ane catholik doctrine, concerning al pointis belangand to our christin religioun? Quhat uthir thing requirit S. Paule of his Corinthianis (quhen he so ernestly maid supplicatioun to thame) sayand thus: *Obsecro vos fratres, per nomen domini nostri Jesu Christi, ut idipsum* 1 Cor. i.

dicatis omnes, et non sint in vobis scismata, sitis autem perfecti in eodem sensu et eadem sententia. Brether, I beseik yow for the reverence that ye aucht to our Lord Jesus Christ, that all ye say ane thing, and lat na scismes, discord or divisioun be amangis yow, bot be ye perfite in ane mynd and in ane sentence. In thir wordis ye may plainly understand quhow
1 Cor. xiv. luffingly and tendirly the Apostil exhortis his Corinthianis, and in thame us all, to keip uniformitie and concord in setting furth to the people the doctrine of our christian faith and religioun, quhen he sais: *All ye say ane thing.* As he mycht say plainely. In all materis that concernis our catholyk faith and christin maneris, se that ye be uniforme, se that ye agre togidder in the confessioun of our faith, se that ye concord ane with ane uthir in the forme of teching the trew word of God, that
Rom. xv. as the samyn Apostil writtis to the Romanis: *Unanimes uno ore honorificetis deum.* Al ye beand of ane mynd may with ane mouth honour God. And as he exhortis to concord in doctrine, swa he plainly forbiddis al scismes and discord in teching, sayand: *Let na scismes be among yow.* Quhat trew christin hart will nocht be discontent, lament and sorrow, to se sa mony sectis of doctrine, sa gret diversitie of opiniouns, sa mekil contentioun, and sa detestabil heresis as we se daily amangis the christin people? swa that now S. Paule may
Philip. iii. trewly say: *Videte canes, videte malos operarios, videte concisionem.* Behald the doggis, behald ewil workeris, behald contentioun and divisioun. As he mycht say plainely, quha sa ar gevin to contention and stryif in materis of our christin religioun, ar mair lik to doggis than to trew christin men, of
Actuum iv. quhom it is writtin: *Multitudinis credentium erat cor unum et anima una.* The multitude of thame that belevit in Christ Jesu was all of ane hart and of ane mynd. It is undoutand ane synfull and ane damnabil thing to varie and discord in materis of our faith seing that S. Paule sais: God (sais he) is
1 Cor. xiv. nocht God of discentioun, but he is God of pece. Quhairfor it followis that all gud men and wemen that wald be the trew servandis of God, suld labour with all diligence to eschew and put away all variance and discentioun, that occurris or may apperandly occure, in the materis of our faith, and to be (as he sais) perfite in the sam mynd, and in the samyn sentence. To that effect we have exhibet to yow this present Catechisme:

quhairin is contenit brevely and trewly, the sowmme of our christian doctrin, agreand in all pointis to the wordis of halye scripture, trew expositioun of the auld and catholyk doctouris, and in materis of contraversie, agreand to the decisiouns and determinatiouns of general counsallis, lauchfully gaderit in the halye spreit for the corroboratioun of our faith. Quhairfor first we exhort yow, ye also requiris yow as ye will answeir to us afore God, that ye use this present buke to your awin eruditioun, and als mekil as ye may be the grace of God, to your awin spiritual edificatioun in Christ Jesu our salviour. For trewly to us and yow the wordis ar spokin, writtin in haly scripture: *Nolite negligere, vos enim elegit deus ut stetis coram eo.* Be nocht negligent in doing your office, for God hes chosin yow to stand afore him, that is to say, to mak ministratioun to his majestie for the salvatioun of the pepil. And suppose negligence is to be reprevit in all man and woman, yit trewly maist of all it is to be reprevit in to thame that hes cure of christin pepil, according as S. Augustine sais *Ad Valerium: Nihil in hac vita facilius, levius et acceptabilius hominibus episcopi, presbyteri aut diaconi officio. Sed si perfunctorie id est negligenter res agatur, nihil apud deum miserius, tristius atque damnabilius.* Nathing in this life apperis to warldy men mair facil, mair esie and mair acceptabil than the office of ane bischop, preist or dekin, bot and the samyn office be done negligently, thair is na thing afore God mair miserabil, mair hevy and mair damnabil. Heirfor it is to yow expedient to use this present Catechisme, first to your awin instruction, remembring quhat is writtin: *Ignorantia mater cunctorum errorum maxime in sacerdotibus vitanda est, qui officium docendi in populo susceperunt.* Ignorance the mother of al errours suld maist of al be eschewit in preistis, quhilk hes ressavit the office of teching amang the christin pepil. Secundly, according to the decreit maid in our provincial counsale, our will is that ye reid the samyn Catechisme diligently, distinctly and plainly ilk ane of yow to your awin parochianaris, for thair common instructioun and spiritual edificatioun in the word of God, necessarie of thame to be knawin. For as ane scholar quhilk is to leir ony special science, man first leir the beginning or rudimentis of that science, and swa procede or ascend to the mair perfit understanding of the samyn science. Sa we have

2 Par. lxxix.

Dist. 40. Ante omnia.

Dist. 38. Ignorantia.

thocht it expedient to teche the christin pepil committit to our cure, the begynning or rudimentis of our christin doctrine, contenit schortly, trewly and plainly in this present buke, that thai being sufficiently instruckit in the samyn, may mair esely cum to the understanding of hiear doctrine, contenit in the evangels and epistils usit to be proponit and declarit to thame be precheouris of the word of God.

Exhortand also all thame that is to reid or heir this common instructioun to follow the counsale quhilk the Wisman gevis thame, sayand thus: *Altiora te ne quæsieris et fortiora te, ne scrutatus fueris, sed quæ præcepit tibi deus illa cogita semper et in pluribus operibus ejus ne fueris curiosus.* Seik nocht to understand thai thingis that is abone thi intelligence, seik nocht to ken thai thingis quhilk ar abone thi capacitie, bot evirmair remembre of thai thingis that God hes commandit the to do, and be nocht curious to understand the werkis of God quhilk is nocht necessarie or profitabil to the to knaw for thi salvatioun. Remembre quhat Salomon sais in his Proverbis: *Perscrutator majestatis opprimetur a gloria.* He that inquiris ouir hiely thai thingis that belangis to the majestie of God, sall be oppressit be the glore, that is to say, as ane man that lukis directly apon the cleir schinand sonne ony lang tyme, hurtis and makis dym the powar of his corporal sycht, sa he that hiely sekis to knaw the haly misteris and secretis of God, hurtis and dullis his intelligence and powar of understanding. Thairfor we request all man and woman to keip the rewil that S. Paule gevis to the Romanis, sayand: *Dico enim per gratiam quæ data est mihi omnibus qui sunt inter vos non plus sapere quam oportet sapere, sed sapere ad sobrietatem: et unicuique sicut deus divisit mensuram fidei.* Be that grace of God that is gevin to me, I say till all that is amang yow, that na man seik mair than it behoiffis him to seik, bot to inqueir thai thingis that ar sufficient for him to knaw and evirilk man as God hes gevin ane mesour of faith or ane gift of grace, sa use it to the glore of God and the edificatioun of him self and of his nychtbouris, that in all thingis God may be honourit.

Eccle. iii.

Prov. xxv.

Rom. xii.

And to be schort and plaine with yow all that ar spiritual curattis under us, our hail intentioun is (as God we tak to our witnes) to help als mekil as lyis in us the christin people

your parochionaris out of blynd and dangerous ignorance, and to bring thame to knawlege of thai thingis that belangis to thair salvatioun. And thairfor everilk sonday and principal halydaie, quhen thair cummis na precheour to tham to schaw thame the word of God, to have this Catechisme usit and reid to thame in steid of preching, quhil God of his gudnes provide ane sufficient nowmer of catholyk and abil precheouris, quhilk sal be within few yeiris as we traist in God, to quhom be honour and glore for evir. Amen.

Ane Tabil of all the Principal materis and common placis ordourly intraittit and declarit in the foure partis of this present Catechis.

FIRST the prologe declaris compendiously, how necessare it is to al christin men and wemen to ken thair awin miserabil stait quhairin thai leif, and agane to ken the gret gudnes of God towart thame, and al thai thingis quhilk belangis to thair christindome, schawand ane convenient cause of the setting furth of this present Catechis.

The Contentis of the First Part, quhilk is of the Ten Commandis.

Cap. I.

Quhat is the law or command of God?

How we suld observe the commandis to the plesour of God.

Cap. II.

Comminatiouns of paynis temporal, spiritual, and eternal, aganis the brekaris of the commandis of God.

Cap. III.

Promis of rewardis temporal, spiritual, and eternal, maid to the keparis of Goddis commandis.

Cap. IV.

Quhairin standis the trew knawlege of God quhilk he requiris of us all in the beginning of the first command?

That the beginning of the trew service of God is to feir him.

Cap. V.

Ane declaratioun of the twa principal vertewis callit Faith and Hoip, quhairwith we aucht to serve God in our hartis, quhilk service he requiris of us in the first command.

Cap. VI.

Of the trew lufe of God, quhilk is the fourt principal vertew requirit to the trew service of God, quhilk we aw to him in our harts.

Cap. VII.

Of the transgressouris of the first command, and first of thame that feiris man abone God.

Of heretikis.

The discriptioun of ane heretike.

How the verite of our faith may be, discernit fra heresy.

Of hoip in man abone God.

Of hoip in our awin strenth, richis, and wisdome.

Cap. VIII.

Of infidelite. Dispiratioun. Presumptioun.

Spiritual ydolatrie.

Al kind of witchecraft and superstitiouns.

Temptatioun of God.

Elatioun and pryde, with ane schort declaratioun of the rycht use of ymagis.

Cap. IX.

Comminatioun of paynis aganis the brekaris of the first command, and promis of rewardis to the keparis of the sam.

Cap. X.

The comminatioun of paynis, and promis of mercy, quhilk is expremit in special, in the end of the first command.

Cap. XI.

The rycht keping of the secund command, standis in v. pointis.

Confessioun of our faith.

Louing and thanking of God.

Teching the word of God.

Faithful and devoit prayar.

Lauchful swering be the name of God.

Cap. XII.

Brekaris of the secund command, with comminatiouns of paynis aganis the breikaris, and promis of rewardis to the keparis.

Cap. XIII.

Declaratioun of the sabboth day.

The ceremonyis of the sabboth day.

The moralitie of the sabboth day.

The translatioun of the sabboth day, to the sonday.

The spiritual and continual rest of our conscience.

The rycht keping of the thrid command.

Quha brekis thair haly dais?

Uthir halydais to be kepit by the sonday.

Comminatiouns of paynis aganis the brekaris of the haly dayis, with promis of rewardis to the keparis of the samyn.

Cap. XIV.

Expositioun of the command of lufe, quhilk we aw to our nychtbour.

How we suld lufe our self and sa our nychtbour with ane honest and haly lufe, with ane trew and unfenyet lufe, with ane constant and perseverent lufe, with the ordour of cheritie.

Cap. XV.

Quha is our nychtbour?

Of the lufe quhilk we aw to our ennymye.

How we suld lufe our nychtbouris persone, and het his evil conditiouns.

Quhat thingis movis a man to lufe his nychtbour as him self?

Cap. XVI.

Thre maner of fatheris, natural, spiritual and temporal.

Of honour, lufe and obediens dettit til our natural fatheris.

Of the honour, lufe and obedience dettit till our spiritual fatheris.

Of honour, lufe and obediens dettit till our temporal fatheris.

Of obedience dettit till our prelatis.

The rycht keping of the fourt command.

Quha breikis the fourt command, with punitioun of the breikaris, and reward of the keparis.

Cap. XVII.

The expositioun of our salviour, maid to the fift command.

That the law of God is spiritual.

How it is nocht ane thing to be crabit at our brotheris persone, and to be crabit at our brotheris falt.

Of lesum crabitnes necessare till Judgis, Maisteris, and officeris.

The rycht keping of the fift command, is to forbeir slauchter, and all occasiouns of the samyn, and to be til our nychtbouris persone pacient, kind, liberal, and mercyful.

Thai breik the fift command that slais ony man or woman in thair hart be wraith, malice, hettret or consent to the samyn.

Or that slais ony man with thair toung be counsale or command.

Or with thair deid be writing or violence by the ordour

of justice. And be unmercyfulnes, quhen thai may saif thair nychtbouris lyfe with help and supply and will nocht.

Temporall Judgis kepand the ordoure of Justice, in slaing of misdoars synnis nocht aganis the fift command.

Temporall Judgis synnis grevously in twa pointis.

The punitioun of the brekaris of the fift command, and promis of rewardis maid to the keparis of it.

Cap. XVIII.

The expositioun of our salviour maid to the saxt command.

The rycht keping of the saxt command is to forbeir all kindis of lechorie and also all occasiouns of the same. And that ilk man suld leive ane chast lyfe according to his stait.

Of the chastitie of mariage, wydohed, and virginitie.

Brekaris of the saxt command ar all adulteraris, deflouraris of virginis, ravissaris of wemen. Incesteous personis. Committaris of the syn aganis nature. Simpil fornicatouris and provokaris to the synne of lechorie.

Cap. XIX.

Declaratioun of temporal paynis aganis adulterars and al uthir lechorus personis.

That blindnes of the hart is the dochtir of lechorie.

Comminatioun of paynis eternal aganis al lecherous men and wemen.

Special rewardis promissit til all thame quhilk leivis ane chast lyfe.

Cap. XX.

The rycht keping of the sevint command is to geve almous. To len without okkir. And ilk a man to wyn his awin leiffing with sum convenient labour according to his stait.

Brekaris of the sevint command ar these. Reffaris, resettaris of theft and reft.

Princis that favouris theivis or reffaris.

Jugis quhilk for lufe of rewardis dois ony thing by the ordour of justice.

Patronis of beneficis, quhilk for lufe of warldly geir promotis ony man to ane benefice of the kirk.

Committaris of sacrilege.

Hurtaris of the common weil for lufe of thair singlar weil.

Usuraris.

Defraudaris of waigis fra servandis or labouraris.

Strikars of unlesum counye.

Merchandis that usis un-

lesum wais of bying and selling.

All kind of craftis men that usis ony falset or unlesum wais in thair craft.

All kind of beneficit menne quhilk dois nocht thair office, nother spendis the geir of thair benefice conforme to the word of God and lawis of haly kirk.

Gentilmen that gettis and kepis ony heretage be wrangous wais.

Takaris of ouir mekil mail or farme, to the herschipe of the tenentis.

Cap. XXI.

Also thai synne aganis the sevint command that committis symonye.

Quhat is symonye?

How monye maner of wais may symonye be committit?

How mony maner of wayis may justice be pervertit be judgis and men of law?

Lykwais thai synne that fyndis ony uthir mens geir and restoris it nocht agane to the awner. Quha sa wil nocht pay thair dettis.

Quha sa wil nocht pay thair teindis.

Executouris of testamentis that dois nocht thair dewty in fulfyllyng of the deidis last will.

Medicinaris and Chirurgeraris that begylis the seik and hurt men, takand wagis fra thame largely, quhen thai can do thame na gud.

Potegareis that sellis corruppit drogaris.

Also how it is Gods command to mak restitutioun of all wrangous geir.

Comminatioun of paynis aganis the brekaris of the sevint command.

Cap. XXII.

Promis of rewardis to the keparis of the sevint command, quhair it is declarit largely how God rewardis all thame that giffis almous to thair powar for Goddis saik, with rewardis temporal, spiritual and eternal.

Cap. XXIII.

The rycht keping of the aucht command is to speik al our wordis to the plesour of God and profit of our nychbour.

That to the gud gyding of our toung thre thingis ar necessare.

Discretioun, quhilk is comparit to ane bridil of a hors and also to ane rother of a schip.

Consideratioun of gret skaith that cummis of ane evil toung, also that reformatioun of our

hart is necessarie to the gud gyding of our toung.

Brekaris of the aucht command ar wrang spekars in jugement quhidder thai be judgis, accusaris, witnessis, procuratours or advocatis. Also lyaris, flateraris, bakbitars, heiraris of bakbyting. Quha interpretis ony uthir mannis wordis or deidis to the worst part.

Quha dissimulis to schaw the veritie, quhen and quhair thai suld schaw it.

The punitioun of thame that brekis the aucht command, and the reward of thame that keipis the same.

Cap. XXIV.

The rycht keping of the nynt and tent commandis is to have ane cleir ee and ane clein hart, quhair is declarit the cleir ee of our intentioun to God, and also the cleir ee of our intentioun to be had to our nychtbour.

The descriptioun of ane clein hart.

The descriptioun of ane foule hart.

Quha breikis these twa last commandis.

That our carnal concupiscence is to us na dedelie synne, sa lang as we consent nocht with ane deliverit mynd to the delectatioun or deid of the sam.

Cap. XXV.

Quhat is the cause that carnal concupiscence remanis in our flesche eftir Baptyme, quhair is gevin four rewlis or lessonis, that techis how we suld dant our flesche fra all unlauchfull lustis and desyris.

The punitioun of thame that brekis the twa last commandis, and rewardis of the keparis.

Cap. XXVI.

Of the rycht use of the law or ten commandis of God, declarit plainely be foure familiar exempillis drawin fra the haly scripture.

The Contentis of the Secund Parte quhilk is the Expositioun of the XII. Artikils of the Crede.

Cap. I.

Ane introductioun to the Crede contenand ane declaratioun of the necessitie of our christin faith.

Of twa sortis of faith, general and special.

How general faith is necessarie, bot nocht sufficient to our salvatioun.

That special faith (that workis throw lufe) is baith necessarie and sufficient to our salvation.

That the special faith suld be loiffit and luffit for mony excellent operations, quhilk it workis in christin men and wemen.

The Crede is devidit into iii. principal partis according to the faith, quhilk we aucht to have in the blissit Trinitie, the Father, the Sonne, and the Halye Spreit, thre personis and ane God.

Cap. II.

That ilkane christin man and woman suld have in thair awin self ane special faith.

How the artikillis of the crede can nocht be comprehendit be natural reasone.

That to trow in God pertenis to the special faith of ane christin man.

How thair is goddis be false nominatioun.

How thair is goddis be participatioun of Gods auctorite and Gods grace.

How thair is but ane levand and eternal God be trew nature, and properteis of the Godhed.

That sum knawlege is gevin to us of the maist excellent majestie of God.

That our salviour Jesus Christ is only the sonne of God be natural and eternal generatioun.

That all faithful and gud men and wemen ar sonnis or barnis of God be the grace of adoptioun.

Of the gret confidence quhilk we aucht to have in the help and providence of our eternal father almychty God.

How the foundatioun and ground of all our faith, is to trow sickirly that God is almychty.

How thai trow nocht fermely that God is almychtye, quhilk denyis that the precious body and blud of our salviour Christ is really present in the haly sacrament of the Altar:

That be this word creatioun we suld also understand the conservatioun, provisioun, protectioun and governans quhilk God hes of all his creaturis.

Cap. III.

The sence of the first artikil of the Crede.

Morall lessonis of vertew gadderit of the first artikil of the Crede.

The first lessone is to ken God be his creatouris.

The secund lessone is to gife thankis to God, because that he hes gevin to us all his creatouris.

The thrid lessone is to have pacience, because all adversitie cummis of God.

The fourt lessone is to use all creatouris to the plesour of God.

Cap. IV.

The secund part of our Crede contenis vii. artikils pertenand to the faith quhilk we aucht to have in our salviour Christ.

This word Jesus, quhilk is the propir name of our salviour, excellis all names of all creatouris, in significatioun, vertew and majestie.

This word Christ betakins the maist excellent dignitie and office of our salviour, quharby he is our hie king and hed bischop.

Our salviour Jesus Christ is the only sonne of God be eternal generatioun.

All faithfull gud men ar sonnis of God be grace of adoptioun.

How the halye spreit beris witnes to our spreit, that we ar the sonnis of God.

That Jesus Christ is our lord be doubil rycht, baith be resone of creatioun and also of redemptioun.

How we suld be the exempil of the glorious virgin Mari consave and beir the word of God.

Cap. V.

We suld trow in the sonne of God.

How the haly spreit was workar of the blissit incarnation.

Declaratioun of the blissit nativitie of our salviour.

Of the perpetual virginitie of the glorious lady Christis mother.

How the glorious virgin was the begynning of our salvatioun.

That be the blissit incarnation of Christ we ar mekil inducit to ane ferme faith, we are liftit up in our hoip, our hartis ar kyndlit in fervent cherite and lufe of God.

Cap. VI.

Ane exhortatioun to heir devoitly the artikill of the passioun of Christ.

Quhat paynis our salviour tholit for our redemptioun.

Quha was Judge to him, quhat kynd of dede tholit he for us.

Quhat fruit or profite gat we be the meritis of his passioun.

That his berissing was honorabil.

The sentence of the fourt artikil.

Morall lessones of vertew gadderit of the fourt artikil of the crede.

Exempil of perfite lufe and cheritie.

Exempil of perfit pacience.
Exempil of perfit obediens.

Cap. VII.

Quhair is hel?
How mony distinct partis or placis is in hel?
Quhom deliverit our salviour out of hell.
Moral lessonis gadderit of the fift artikil of the crede.
We suld hoip fermely in the help of our salviour.
We suld leir to consave the feir of God.

Cap. VIII.

That our salviour raise fra the dede be his awin mycht and powar.
That our salviour raise to ane lyfe immortal and glorious.
Quhy he raise the thrid daie.
The sentence of the saxt artikil of the crede.
Morall lessonis of vertew gadderit of the saxt artikil of the crede.
Be the exempil of our salviour we suld ryse spiritually.
We suld nocht differre our spiritual resurrectioun.
We suld ryse to ane new lyfe.
Quhen we ar ryssing, we suld nocht dee agane, be committing dedlie synne.

Cap. IX.

How hie ascendit our salviour?
How we suld understand that our salviour settis at the rycht hand of God the father almychty.
The sentence of the sevint artikil of the crede.
Morall lessonis gadderit of the sevint artikil of the crede.
How profitabil was til us the ascentioun of our salviour.

Cap. X.

Quha sall be judge in the day of the extreme judgment.
Quha sal be judgit in the day of extreme judgement.
Quhairof sal all men and wemen be judgit?
Of all deidis, of all wordis, of all thochtis.
The sentence of this artikil.
Ane moral lessone, that we suld leir to feir the extreme judgement of God.

Cap. XI.

That the haly spreit is trew God.
That the haly spreit is giffar of all halynes.
That syndry names of the haly spreit, declaris syndry operatiouns of the samyn spreit.
The sentence of the nynt artikil.

Cap. XII.

That the haly kirk is callit the mistike bodye and spouse of Christ, and also the new citie of Hierusalem.

The sentence of the tent artikil.

Quhat is the halye catholyk kirk, and quha ar memberis of it?

Quha ar outtith the haly kirk.

Of the unitie of halye kirke.

Quhat is communioun of sanctis.

Quha ar private the communioun of sanctis.

That remissioun of original synne is gettin be faith and the sacrament of Baptyme.

That remissioun of actual syn is gettin be faith and the sacrament of Pennance.

That pennance is the gift of God, and thairfor we suld ask it at God in our daily prayar.

Quha gettis remissioun of synnis fra God.

Cap. XIII.

That the resurectioun of bodeis sal be general.

That all men and wemen sall ryse to ane lyfe immortal.

Of the gloir of the bodeis that sall be gevin till all gud men and wemen.

Of the glore of the saule, quhilk is untelabil.

In hevin we sall fulfil the command of lufe perfitly.

Of the ded eternal, quhairto all evil men and wemen apon domis day sall be condemnit.

The Contentis of the Thrid Part of the Catechis, quhilk is Declaratioun of the Sevin Sacramentis.

Cap. I.

First of all we exhort the christin pepil to tak tent to the declaratioun of the sevin sacramentis becaus thai ar spiritual wellis of grace.

The hail nowmer of the sacramentis.

The diffinitioun of ane sacrament of the new testament is declarit.

Cap. II.

Syndre causis of the institutioun of the sacramentis.

Sensibil takins of Christis religioun.

Instrumentis of grace and of our salvatioun.

Tha war ordanit also for our humiliatioun, instructioun and spiritual exercitioun.

That ane sacrament is constitute or maid of twa principal partis, the tane is ane

sensibil signe, and the tother is the word of God.

Cap. III.

Twa principal partis of Baptyme.

Of the wattir of Baptyme.

How the wattir of Baptyme was figurit be the flud of Noe and the red see.

Of the wordis of Baptyme.

Of the promis of Baptyme.

The sentence of the wordis of Baptyme.

Of the covenand or condition maid in baptyme betwix God and man.

That circumcisioun was ane figure of Baptyme.

Of the vertew and effect of Baptyme.

The first effect of Baptyme is remissioun of all synnis.

The secund effect of Baptyme is ressaving of the haly spreit.

The thrid effect of Baptyme is to be cled with the rychteousnes of our salvior Christ.

That carnal concupiscence eftir Baptyme is nocht synne but consent of our free will.

The fourt effect of Baptyme is breking and diminution of the violent powar of carnal concupiscence.

Cap. IV.

Convenient causis and reasonis of the ceremoneis usit in Baptyme.

Quha is minister of the sacrament of Baptyme.

Cap. V.

How expedient it is to ressave the sacrament of Confirmatioun.

The sacrament of Confirmatioun is declarit be twa placis of the scripture.

Of crisyme, quhilk is the sensibil signe or mater of Confirmatioun.

Of the word of Confirmatioun.

The sentence of the wordis of Confirmatioun.

Of the vertew and effeck of Confirmatioun.

Cap. VI.

Of the sevin giftis of the haly spreit.

Of the gift of wisdome.

Of the gift of understanding.

Of the gift of counsale.

Of the gift of fortitude.

Of the gift of science.

Of the gift of pietie.

Of the gift of feir.

Cap. VII.

Of the necessare institutioun of the sacrament of the altar.

Of the figuris of this maist excellent sacrament.

Of the syndry names of this precious sacrament.

Quhi is this sacrament callit the suppar of our Lord.

Of the propir mater and sensibil signe of this haly sacrament, quhilk is breid and wyne.

Of the word of God that belangis to the consecratioun of this divine sacrament.

Cap. VIII.

Of the veritie and real existens of the body and blud of our salviour in the sacrament of the altar.

Of the frutis and effectis of this sam sacrament, quhilk ar spiritual fude of our saulis.

Incorporatioun to our salviour Christ.

Augmentatioun of the meritis of our faith.

Lyfting up of our hoip.

Augmentatioun of cheritie.

Quyck remembrance of the passioun of Christ.

Unitie and concord amang the christin pepil.

Cap. IX.

How christin men and wemen suld prepare thame self worthely to the ressaving of this holy sacrament with ane rycht intentioun, with ane perfite and hail faith, with ane clein conscience, and with devote prayar and orisoun.

Cap. X.

Of the necessare institutioun of the sacrament of Pennance.

The vertew of Pennance.

The sacrament of Pennance.

Quha hes powar to forgife synnis in the sacrament of Pennance?

Quhat thingis ar requirit to the worthi ressaving of the sacrament.

That faith is the ground of the sacrament of Pennance.

Of contritioun the first part of Pennance.

Cap. XI.

Of Confessioun the secund part of Pennance.

Of satisfactioun the thrid part of Pennance.

Quhat remeid quhen we can nocht get ane confessour a preist, or may nocht mak our confession being stoppit with lauchful impediment.

Cap. XII.

How expedient it was to ordane the sacrament of extreme unctioun.

That our salviour Christ ordanit the sacrament of extreme unctioun.

Sanct James settis furth and declaris the same sacrament.

The word of God usit in this sacrament.

The promis of mercy annexit to the sacrament.

The sensibil signe or mater of this sacrament.

The fruitis and effectis of this sacrament.

Exhortatioun maid to the pepil to use this sacrament.

Cap. XIII.

Of the necessarie institutioun of the sacrament of Ordour.

That auctoritie of ministration of the sacramentis was gevin to the Apostillis, and also to thair successouris ministeris of the kirk, to indure be continual successioun to the end of the warld.

That ordour is ane sacrament.

The promis of grace annexit to ordour.

The ordinatioun of ministers in the kirk of God belangis to bischopis.

The auctoritie of ane priest is to minister five sacramentis, to preiche the word of God, and to pray for the christin pepil.

That the evil lyfe of the minister stoppis nocht the effect of the sacrament.

The auctoritie of ane bischop is declarit.

Powar to curs is gevin to bischoppis.

How cursing weil usit is ane spiritual medicyne.

That our salviour Christ gef to bischoppis the powar of cursing.

Cap. XIV.

Of the first institutioun of matrimony.

Four convenient causis of the institutioun of matrimonye.

That matrimonye is ane sacrament.

How matrimonye was degenerat, fra the first perfectioun.

How our salviour Christ restorit agane matrimony to the first perfectioun.

Twa singular condiciouns of the matrimony that is amang christin men and wemen.

Agane how matrimonye is ane sacrament.

The sensibil signe and mater of matrimonye.

The forme of wordis usit in the contrack of matrimonye.

The promis of grace annexit to matrimony.

The fruitis and effectis of matrimonye.

How a marreit man may syn with his wyfe.

THE CONTENTIS OF THE FOURT PART OF THIS CATECHIS, IS THE EXPOSITIOUN OF THE *PATER NOSTER.*

And first the Prologe schawis the maner how christin men and wemen suld mak thair prayar to God.

CAP. I.

That prayar suld be maid with ane trew faith.

That faith techis twa thingis necessare to be had in making of our prayaris.

That be the lycht of our faith we suld knaw our awin gret povertie and miserie.

That be the lycht of our faith we suld behald and see the gret gudnes of God towart us.

Hoip is the secund vertew necessarie in prayar.

Hoip hes twa properteis, sickir confidence in the help of God promissit to us.

Pacience and lang sufferance committand to God baith the maner and tyme of our helping.

Cheritie is the thrid vertew requirit to be had in makin our prayar.

How we may afore our prayar kindal our hartis in the lufe of God.

How we may be ardent in the lufe of our nychtbour.

Quha sa forgiffis nocht to his nychtbour all offensis, sal nocht be hard of God in his prayar.

CAP. II.

How the prayar of obstinate synnars is nocht hard of God.

How the prayar of penitent synnaris is hard of God.

That fasting and almous deidis disponis a man to devot praiar. How we may mak to God lang prayaris.

Of the preeminens and excellent dignitiee of the *Pater noster.*

CAP. III.

Sen Christ hes leirit us to call God, father, we suld pray to him with gret confidence.

Quhat is our dewtie to be doin to God our father.

Sen Christ hes leirit us to say to God, O our father: we suld pray to God for our nychtbour as for our self.

How God almychty is in the hevins.

How God is in al placis, bot specially in the hevin empyre be manifestatioun and giffin of his glore.

Ane devote prayer maid apon the first wordis of our Lordis Orisone.

CAP. IV.

Quhate is the name of God?

How the name of God suld be sanctifyit. How the name off God is fylit be iii. sortis of men: Gentilis, Jowis, and evyl christin men and wemen.

Ane devote prayer maid apon the first petitioun.

Cap. V.

Off warldlie kingdomes.

Of the kingdome of the Devyl.

Hou the devyl is the prince of this warld.

Of the kingdome of Gode in grace and rychteousnes.

Off the kingdome of Gode in glore and lyfe eternall.

Ane devote prayer maid apon the secund petitioun.

Cap. VI.

That the hie way tyll hevin is to fulfyl the wyl of God, schawin to us in his commandis.

How it is the wyll of Gode that all trewe servandis of Jesus Christ sall have eternal lyfe.

That it is the wyl of God that al men and wemen keip his commandis.

Ane devote prayer maid apon the thrid petitioun.

Cap. VII.

We suld ask at God our daile fude, baith for bodie and saule.

We may lesumlie desyre of God our necessarie sustentatioun.

We suld desyre at God that we may wyn our necessare sustentatioun be lauchfull wayis.

That we suld nocht have ouir mekil cair for our temporall leving.

That suppose we labour for our leiving, yit we suld trow that it is gevin to us be the liberal hand of God.

The fude of our saule is the word of God, and also the precious sacrament of the Altar.

Ane prayar maid apon the fourt petitioun.

Cap. VIII.

That be our dettis is signifyit our synnis.

How we ar al synnaris in the sycht of God, and thairfor we suld be meik and lawly in our hartis.

Ane prayar maid apon the fift petitioun.

Cap. IX.

Quhat is temptatioun?

That thair is temptatioun quhairby man temptis God, and that is alwais evil.

That thair is temptatioun quhairby God tempis man and that is alwayis gud.

That thair is temptatioun quhairby our spiritual ennemyis tempis us to evil, quhairto gif we consent, we ar ouircummit. And gif we consent nocht, we ouircum and pleasis God.

Quhat it is to be led in temptatioun?

Ane prayar maid apon the saxt petitioun.

Cap. X.

How God almychty deliveris his servandis fra temporall troubil thre maner of wayis: First quhen he sendis to waik personis easie and lytil troubil: secundly quhen he giffis gret pacience and consolatioun in gret troubil. Thridly quhen he causis the trubil to lest bot schort tyme.

Ane devoit prayer maid apon the sevint petitioun.

Ane Preface before the *Ave Maria.*

Ane breif Expositioun of all the wordis contenit in the *Ave Maria.*

In the end is proponit twa Questiouns. The first to quhem suld we pray?

Answeir. We suld pray to God only as giffar of all grace and gudnes.

We suld pray to gud men in erd, and specially to sanctis in hevin as intercessouris to God for us, that we may obtene grace and gudnes fra God.

The secund Questioun for quheme suld we pray?

Answeir. We suld pray for all men and wemen, nocht only for thame that ar levand, bot also for all christin saulis, quhilk ar in Purgatory and may be helpit be our prayar.

ANE PROLOGE TO THE CATHECYSME.

THE fourt buke of the Kingis (O Christiane peple) makis mentioun, that the sonnis of Israel, utherwais callit the peple of the Jewis, was led in captivite into Babylone, be the king of the Assyrianis, callit Nabuchodonosor, to thair greit miserie and confusioun. The cause quharof is plainlie expremit in the fift cheptour of Esaie, quhair God almychty sais thus: *Propterea capitivus ductus est populus meus, quia non habuit scientiam.* Thairfor is my peple (sais almychty God) ledde in captivite, because that thai haif nocht had knawlege or understanding. Gyf ye speir, quharof had thai na understanding or knawlege? Treulie nother of thame self nor of thair God, for baith thai miskend thame self and thair Lord God, quhilk thing, was the special cause of thair captivite and miserable thirldome in Babylone. That thai miskend thame self, it is clerlie schawin in the secund cheptour of Jeremie, quhair oure Lord spekis thus to the same peple: *Si laveris te nitro et multiplicaveris tibi herbam borith, maculata es in iniquitate tua coram me dicit dominus. Quomodo dicis n n sum polluta? Post Baalim non abii. Vide vias tuas in convalle et scito quid feceris.* Suppoise thow wesche thi self with saip, and gather a greit heip of the herbe callit Borith quhilk hais greit vertue of clenging, yet in my sycht thow art fylit be reson of thi wyckitnes and syn sais oure Lord. Quhy sais thow swa: I am nocht fylit, I haif nocht gaine efter Baalim that ydole be ydolatrie, Behald and see thy wais quhilk thow hes gaine in the vail or den quharin thow usit to commit ydolatrie. Ken quhat thow hast don. And eftir hend, in the same cheptour God sais thus to the same peple: *Et dixisti absque peccato et innocens ego sum et propterea avertatur furor tuus a me: Ecce ego in judicio contendam tecum, eo quod dixeris non peccavi: Quam vilis facta es, nimis iterans vias tuas.* Thow hes said, I am an innocent without sinne. And thairfor O Lord lat thi wraith be turnit fra me. Behald sais oure Lord, I will strif with the in jugement, because thow sais: I haif nocht synnit. How vile and evil favorit hes thow made thi self, ouir oft doand evil deidis. Be thir wordis ye may weil persaif that the peple of the Jewis miskend thame self, in sa

[Fol. i. a.] 4. Regum ultimo.

Esaie v.

Jer. ii.

[Fol. i. b.]

mekil that thai war abhominabil synnaris, and yit thai thocht thame self innocentis and without sinne wharin thai falyeit mekil, because that the beginnyng of all perfectioun is, first a man to ken his awin falt, syne to seik for the mercy of God. And mairowyr the Jewis nocht onlie miskend thame self, bot alswa thai miskend thair Lord God and his godlie lawis and commandis gevin to thame, to ken and keip to the plesour of God and thair salvatioun, accordyng to the complant that
Esaie i. God makis in the first cheptour of Esaie sayand thus: *Cognovit bos possessorem suum et asinus presepe domini sui, Israel autem me non cognovit et populus meus non intellexit.* The Oxe
[Fol. ii. a.] hes knawin the man that aucht him, and the Asse has knawin the mangier of his maister, bot Israel hes nocht knawin me, and my peple hes nocht hade understanding, that is to say, suppoise I am thair only awner, Lord and maister, and my word is the fode of thair saulis, yit thai haif nocht knawin me for thair awner, Lord and maister, nother haif thai had understanding of my worde quhilke is the fuode of thair saulis. Will ye plainlie understand how mekil God requiris of us all to ken his hie majestie and his haly worde? Here
Osee vi. quhat he sais in the sext of Osee? *Misericordiam volui et non sacrificium, et scientiam dei plusquam holocaustum.* I preferre deidis of mercy abone all corporal and outwart sacrifice, and I preferre the trew knawlege of God abone all brount offeringis, quhilk was wont to be offerit corporallie amang the Jewis in the auld law. Heir alswa quhat he sais in the nynt
Jer. ix. cheptour of Jeremie: *Non glorietur sapiens in sapientia sua, et non glorietur fortis in fortitudine sua et non glorietur dives in divitiis suis, sed in hoc glorietur qui gloriatur scire et nosse me, quia ego sum dominus, qui facio misericordiam et judicium et justiciam in terra.* Lat nocht the wisman glore in his wisdome, lat nocht the sterk man glore in his strenth, lat nocht the riche man glore in his riches, bot lat him glore that gloris, to ken and understand me, that I am the lord quhilk giffis mercy and makis jugement and rychteusnes in the erde. Be this it is manifest and plain, that our Lord God requiris of us
[Fol. ii. b.] all, to ken his majestie and his godlie will or lawis, and that with ane perfite knawlege, cled and jonit with his lufe and obediens. Of the quhilk knawlege the halie Apostil S. Jhone
1 John ii. sais thus: *In hoc scimus quoniam cognovimus eum: si mandata ejus servamus. Qui dicit se nosse deum et mandata ejus non custodit mendax est, et in hoc veritas non est.* Be this we un-

derstand that we ken God, gif we keip his commandis, for he that sais that he kennis God and kepis nocht his commandis, he is ane lear, and in him thair is na verite. We grant that part of evil men hes some knawlege of God, bot because that thair knawlege is nocht jonit and cled with sincere affection, lufe and obediens, tharfor thair knawlege is comptit of God as na knawlege, because it is nocht plesand and acceptable to him. Now thairfor christin peple with all diligens leir to ken your self, that is to say, your awne miserabil stait quharin ye stand be reson of your sinnis, and againe leir to ken your Lord God, how gratious and mercifull he is to al trew penitent and faithful persones, and how richteous and just he is in his jugementis againe al synnaris that perseveris in thair synnis, and wil nocht ken thaim self and thair God as we haif schawin to yow. Call to your remembrance quhat S. Paul sais to the Corinthianis: *Qui ignorat ignorabitur.* He that mis- 1 Cor. xiv.
kennis salbe miskennit. Quhasumever miskennis thai things wylfullie quhilk God requiris of thame to ken and keip for thair salvacioun, salbe miskennit of God in the day of extreme jugement, quhen the hevinlie juge sal say to siclike personis, the wordis writtin in S. Mathewis evangel: *Amen dico vobis* [Fol. iii. a.]
nescio vos. Veralie I say to yow I ken yow nocht, as he Math. xxv.
mycht say plainlie: because ye wald nocht knaw and keip my wordis and my commandis, quhilk I spak to yow be my servandis send to yow in my name and autorite, tharfor this day I will nocht admit yow to be of the nowmer of thame that sal enter into the kyngdom of hevin. Let us all bewar of oure self and take gud tent, that we be nocht siclike wilful ignorant and miskennand men as certane of the Jewis was, of quhome God said thir wordis: *Ipsi vero non cognoverunt* Psal. xciv.
vias meas quibus juravi in ira mea si introibunt in requiem meam. Thai haif nocht knawin my wayis (that is to say) my mercy and my jugement, according as it is written in the Psalme: *Universæ viæ domini misericordia et veritas.* All the wayis of Psal. xxiv.
our Lord is mercy and verite. Now because thai haif nocht knawin my wayis, to thame I haif sworne in my wraith, that thai sall nocht enter into my rest, as he mycht say. I haif determit to use agains thame the rigour of jugement and wil nocht admit thame to entir into my land of rest quhilk is eternal life. Thairfor christin peple that ye may eschaip the dangerous thirldome and captivite of the devil and all his powar, that ye may haif the knawlege of God, quhilk he

requiris of yow sa specially, and finally that ye may be admittit to the glorious kyngdome of eternal rest, do as the Apostil
Jac. i. S. James counsels yow sayand thus: *Abjicientes omnem immunditiam et abundantiam malitiæ, in mansuetudine suscipite insitum*
[Fol. iii. b.] *verbum quod potest salvare animas vestras, etc.* Quhairfor (sais he) put away all unclenes and abundance of malice, with meiknes ressave the word, that is plantit or sawin amongis yow, quhilk is able to saif your saulis. And se that ye be doaris of the word and nocht heraris only, dissaving your selfes, For gif ony heris the word and do it nocht, he is like unto ane man, that behaldis his bodaly face into ane myrrour, for alssone as he hais lukit on him self, he gais away and incontinent foryettis quhat his fassioun was, bot quha sa lukis on the law of perfite libertie and perseveris tharin (gif he be nocht ane foryetful herar, bot a doar of the wark) the same man salbe happy in his deid. And brevely, as he is nocht worthy to be callit ane craftis man, quhilk kennis nocht quhat belangis to his craft, na mair is ane man, or woman worthy to be callit ane christin man or ane christin woman, gif he or sche will nocht ken quhat belangis to thair christindome. Thairfor that al christin men and wemen, specially thai that ar sympil and unleirit in haly writ, may haif trew knawlege and plaine understanding quhat belangis to thair christindome, it is thocht expidient to propone to thame ane Catechisme, that is ane common instruction contenand schortly and plainly thai thingis quhilk ar necessary to thame to ken and keip, to the plesour of God and thair eternal salvation. And veralie siclike ane Catechisme was had and usit in the Apostils tyme, as it is manifest be the wordis of S. Paul writand thus to thame quhilke els war instruckit in the
[Fol. iv. a.] Catechisme: *Quapropter intermittentes inchoationis Christi ser-*
Heb. vi. *monem ad perfectionem feramur non rursum jacientes fundamentum pœnitentiæ ab operibus mortuis, et fidei ad deum, baptismatum doctrinæ, impositionis quoque manuum, ac resurrectionis mortuorum et judicii æterni.* Thairfor lat us laif the doctrine pertening to the beginning of ane christin lyf, and lat us ga unto perfection, and now na mair laying the fundatioun of penance fra dede warkis, and of fayth toward God and of doctrin of Baptime, of laying on of handis, of the resurrection of the dede, and of general jugement. In thir wordis saint Paul declaris that the Catechisme usit in the beginning of the kirk, had sax partis: The first declarit penance to be done for

all dedely synnis, quhilke ar transgressionis of Gods commandis. The secund techit fayth to be gevin to the word of God. The third contenit the doctrine of Baptime. The fourt gaif instruction of the sacrament of Confirmation. The fift declarit the general resurrection of the dede. And the last part schew plainlie the general jugement. Thus Christin peple ye se, that to haif ane Catechisme or common instruction, to be set furth and declarit generallie to all christin men, is na new thing, bot a thing that was usit in the beginning of the kirk. This present Catechisme or common instruction, quhilk we purpose to propone to yow, schortly and plainly is reducit and devidit into four principal partis. Quharof the first techis the law of God contenit in the x. Commandis. The secund declaris the trew fayth, that God requiris of us all concerning the articles of the Crede. The third settis furth plainlie, the sevin sacramentis of halie kirk institute be oure salviour Christ, to be to us as instrumentis of our salvatioun, infallabil signis or takins of grace quhilk thai contene and betakins. The fourt declaris the trew invocatioun of God, quhilk our salviour Jesus Christ, leirit us to pray to God in the sevin peticions of the *Pater noster,* and thairfor is propirlie callit the prayer of our Lord. As for the sevin dedlie synnis thai may be kennit be declaratioun of the x. Commandis because thai ar transgressionis of the same. And the vii. workis of merci, may be kennit be declaratioun of charite, quhilk we aucht to our neychtbour. Sa that in the foure partis of this Catechisme, is comprehendit the soume of our christin doctrine necessarie and sufficient to al unleirit men and wemen, giffand to thame instructioun, quhat thai suld beleif and do for the optening of thair salvatioun eternal.

The division of this Catechisme.

That ilkane of yow may the better leir and remember the twa first partis of this instructioun, we think maist expedient to procede be short questionis, and plaine ansueris to the same, to that effeck, that quhen ony of yow is sperit ony questioun necessary for yow to ken, other concernyng the law and commandis of God, or ony article of your faith, the same persone sa sperit, may ansuer in forme and maner as is here expremit.

[Fol. iv. b.]

ANE INTRODUCTIOUN TO THE COMMANDIS.

The first Cheptour.

[Fol. v. a.] AFOIR we entir to the special declaratioun of the x. Commandis, we think it expedient to declare in general foure pointes, concernyng the law or commandis of God. First, quhat is the law or command of God? Secund, how suld the commandis of God be observit and kepit to the plesour of God and our salvation? Third, quhat punitions ar thai that God in haly scripture bostis and schoris aganis all the brekaris of his commandis? And fourtly, quhat ar the rewardis, quhilk God almychty promissis in haly scripture to all the keparis of his commandis?

Quhat is the law or command of God.

Quhat is the law or command of God? it is a rewil gevin to us of God, for the gud gyding of our self, quhilk declaris and schawis to us quhat the wil of God is, that we suld do, and quhat we suld nocht do in our thochtis, wordis and deidis. Quhy say ye that the law is a rewil gevin for the gud giding of our lyif? For as ane biggare can nocht make ane evin up wal without direction of his lyne, a Mason can nocht hew ane evin aislair staine without directioun of his rewill, ane skyppar can nocht gyde his schip to ane gud hevin without direction of his Compas, sa a man or a woman can nocht ordour or gyd his lyif evin and strecht to the plesour of God without direction of the commandis. Quhy say ye that thir commandis are given of God? for without dowt God hais gevin thame to us, first in the law of nature quhilk is prentit in our hartis, secund, in the law of Moyses written with his awne fingar [Fol. v. b.] (that is to say be the vertew of the haly spirit) in twa tables of stayne, and last of all our salviour Christ baith God and man has ratifeit and exponit thame in the new law or Evangil. Quharfor with all diligence we suld study to observe and keip thir commandis, nocht only because that thai ar sa expedient and profitable to us, but specially because that thai ar gevin to us of God and declaris to us his godly will, to quhome we and all creaturis suld be obedient. Secundly how suld we observe

and keip the commandis of God to his plesour and tharby to obtene of him reward in hevin? Trewly we suld keip thame thre maner of wayis. First hailelie in perfite nowmer. Exempil of Zacharie and Elizabeth father and mother of Saint Jhone Baptist of quhome saint Luke sais to thair greit commendatioun: *Incedentes in omnibus mandatis, et justificationibus domini sine querela.* Thai observit all the commandis and ceremonyis of our Lord but ony complaint. For it is nocht yneuch to keip part of the commandis of God, and leif part of thame unkepit, bot as ane harper will tune all his stringis, to that effect that he may mak ane plesand sound to the heraris, sa we man keip all the commandis of God or els our keping will nocht be plesand to God. Sa it is declarit be S. James: *Qui totam legem servaverit, offendit autem in uno, factus est omnium reus.* Quhasaevir sall keip the hail law, and yeit fail in ane point, he is giltie in al, that is to say, gif he depart fra this life without trew penance, he sal be condemnit perpetually to want the glorious sycht of God, alsweil as he that brekis al the commandis. Nochtheles the ma commandis that a man brekis in this lyif, and sa dee without penance, he salbe condemnit to mair sensible paine in hell according to the gravitie of his syn. Secundly we suld keip the commandis of God with ane rycht intencioun, and for the lufe of God. Thane we haif ane rycht intencion, quhen we keip thame allanerlie, for the honour and glore of God, and nocht for ony honour and glore to be gevin to us of man in this lyif. For quhasaevir in doing of his gud deidis intendis principally to get honour, glore or reward of man, hais ane wrang intencion, and his deid sa doin (suppose it be commandit of God) is nocht plesand and acceptable to God. Of this rycht intencioun spekis our salviour Christ sayand: *Lucerna corporis tui est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit.* The lycht of thi bodie is thyne ee, thane gif thyne ee be simpil and clere, al thi bodie is clere, but and gyf thyne ee be evil, all thy bodie is myrk, as it mycht be said plainlie: lyke as the ee of our bodie quhen it is hail and cleir, it direckis al the membris of our bodie in thair operatiouns and deidis, and quhen it is hurt and nocht cleir, all the membris of oure bodie dois thair deidis as it war in

How suld the commandis be observit. Luc. i.

Jac. ii.

[Fol. vi. a.]

Math. vi.

myrknes. Siclik quhen the intencioun of our mynd is cleir and richt, intending principally the honour, glore and louing of God, thane our deid being conforme to the law of God and done to the intencioun is richt and cleir plesand and acceptable to God, bot, and gif our intencion be principally, to get any favour, louing glore or reward of man, thane is our deid
[Fol.vi.b.] sa done myrke, that is to say, displesand and nocht acceptable to God. Sa we suld keip the commandis of God with ane rycht intencion according as S. Paul exhortis us thus saying:
1 Cor. x. *Sive manducatis, sive bibitis, sive aliud quid facitis, omnia in gloriam dei facite.* Quhidder ye eit or drink or do ony uther thing, do al to the glore of God, do all with that intencion that God may be glorifyit. Thirdly we suld keip the commandis of God with constance and perseverance, for as our
Math. x. salviour sais: *Qui perseveraverit in finem hic salvus erit.* Quhasaevir perseveris to the end, he sal be sauf. Sa constantly we suld kepe Gods commandis that na temporal paine, bostit or put to us in this warld suld move us to breke thame.
Dan. xiii. Sik ane constant servand to God was Susanna, of quhome we reid in the buke of Daniel, that quhen sche was provokit to the syn of adultery be twa auld Jugis, under na les paine, thane to be accusit in opin jugement, quhilk was deid be the law, sche wald nocht grant to that synful deid, bot said thir wordis: It is bettir for me to fal in the handis of men nocht doand evil, than to breik the law of my Lord God. Siclyke,
2 Mac. vi. that honorabil ald man Eleazarus was ane constant kepar of Gods law, for he chesit earar to thoile ane cruel deid, thane he wald transgres and brek ane litil command of the law, quhilk was to forbeare the eting of swynis flesche. Heir quhat he sayd a litil afoir he deit: I will leif to young men a stowt exempil, for I will with ane constant mynd, dee ane
[Fol.vii.a.] honest deid, for the maist haly law of God. To keip the commandis of God with ane constant mind, and nocht for to brek thame for feare of ony temporal payne, we haif ane excellent exempil of the vii. brether and thair mother, declarit in the buke of Machabeis, quharof ane sayd thir wordis to the
2 Mac. vii. tyrrand: *Parati sumus magis mori, quam patrias dei leges prævaricari.* We ar reddy and content erar to dee, than to brek the lawis of God, quhilk our forfatheris kepit. Mairouer thair mother gaf exhortacion to ilkane of thame, erar to

suffer deid, thane to brek the commandis of God. Siclike all the Apostils and Martyris, with uther saintis in hevin, kepit the commandis of God with constance and perseverance. Thus ye may leir how ye suld keip the commandis of God to his plesour. First keip thame all in thair hail nowmer. Secund keip thame all with ane rycht intencion, and for the lufe of God and eternal reward, quhilk is God himself. And thirdly keip thame al with ane constant mynd and perseverance to the end of your life, sa doand ye keip thame to the plesour of God, and your eternal salvatioun.

The secund Cheptour.

QUHAT panis or punitiones ar thai, quhilkis eftir the scripture, God schoris to al the brekars and transgressouris of his commandis? The first punitioun in general, is the curse or maleson of God, according as the Prophet sais in the Psalme: *Maledicti qui declinant a mandatis tuis.* Wariit and cursit ar thai quhilk gangis by the commandis of God. Thir cursingis ar expremit in speciall, in the buke of Deuteronome, quhare we reid that the Levitis, that was the ministeris of Gods lawis, stude on the hill callit Heball, and be the command of God, pronuncit thir wordis: Cursit and wariit ar thai, quhilkis makis a gravin ymage, as ane God (and giffis ony godly honour to it) for it is abhominabil to God. Nochtwithstanding ymagis may be maid and had swa thai be weil and lawfully usit as salbe declarit to thow eftirwart in the expositioun of the first command. It folowis in the text of Deuteronome. Cursit and wariit is he that honouris nocht his father and mother. Cursit and wariit is he that transferris or takis away the trew marchis or boundis betuix his neichtbour and him self. Cursit and warryit is he that causis ane blind man gang wrang in his jorney. Cursit and wariit is he that pervertis the jugement of ane puir strangeir ane freindles man or woman or wedow. Cursit and wariit is he, that sleipis with his fatheris wif and opinnis up the covering of his bed, or that sleipis with his sister, or with his wiffis mother, or with his neichtbours wyf, and he that strikis his nychtbour. Syne concluding thus: *Maledictus qui non permanet in sermonibus legis hujus.* Cursit and wariit is

Commina-tiouns of panys a-ganis the brekars of the com-mandis. Psal. cxviii.

[Fol.vii.b.]

Deut.xxvii.

The war-ryingis or malesonis of God aganis the brekars of the com-mandis.

that persone quhilk bydis nocht with perseverance, in the wordis of this law. And to ilkane of thir cursingis and waryingis afore rehersit, the peple ansuerd Amen. Eftir hend all this, thai turnit thame to the brekaris of the law, and spak to thame mair scharply saying: Cursit and wariit sall thow be in the citie, and cursit in the feild, cursit is the barne quharin thow puttis thi corne, cursit is the frute of thi wambe, and the frute of thi erde, cursit is the drift of thine Oxin, and the flockis of thi scheip. Thow salbe cursit comand in and gangand furth. It war to lang to reherse heir all the malesonis waryingis or cursingis, quhilk God in the same cheptour schoris to the transgressouris of his commandis. Bot brevelie and schortelie, thair is na calamitie, na sorow or mischeif that may chance to man or woman in this warld, bot it is expremit thare. Sa horribil a sin it is to disobey wilfully the command of God, and to do our awin will and nocht the will of God. Bot yit tell us mair specially, quhat ar the plaigis quhilk God is wont and usis to send to the peple for transgressioun of his commandis? Thai ar thre in special, hunger, pestelence, and the suerd, and repetit in syndry placis of the auld testament. He that is makar and Lord of hevin and erde sais thus in Esaie: Gif ye will heir me, ye sal eit the guddis of the erde, bot and ye will nocht, bot provoke me to anger, the suerd sall devore yow. Mony siclik commina-tiouns in Jeremie, mony in Ezechiel, mony in the laif of the Prophetis, full of terribil panys, bostit be God aganis the transgressouris of his commandis.

[Fol. viii. a.] Deut. xxviii. Lev. xxvi.

Lev. xxvi. Esaie i. The temporal plaigis send of God aganis the brekaris of the commandis.

And that siclike schoringis of God is nocht spokin in vaine, testifeis weil the distruction of sa mony excellent cities, townis, castils; sa mony nobil kingis, princis and Emperouris. Was nocht the cities of Sodoma and Gomorra, Seboim and Adama with Segor utterly destroyit? Quhair is Troia and Babylone? Rome is nocht quarter samekil now as it was in Julius Cesars dayis. Quhat was the cause that king Saul tynt his kingdome fra himself and all his posterite, and efter-wart, was slaine in battall? Quhat was the cause? Veraly his rebellion agains God, despisand to do as the servand of God Samuel commandit him to do in Gods behalf. Was it nocht ane miserabil mischance and calamitie that fell apon Sedechias king of Jewrie, quhilke for his rebellioun againe

[Fol. viii. b.]

1. Reg. v.

the king of Babylone, to quhome he was thane subjeckit be the ordinatioun of God, he was takin and bound with chenyeis, his sonnis was slaine before his eyne, syne was baith his eyne put out, and was led blind in captivitie in Babylone. Quharto suld we seik sa far of exempils of this mater? Nocht lang syne, ye and alswa in our awin dayis, rycht many excellent citeis and cuntreis with mony nobil men, hes bein distroyit for na other cause but that thai wald nocht obey the commandis of God. Thus ye may clerely se how sair ar the temporal plaigis, quhilk be the hand of God cummis upon the transgressouris of his commandis. Nochtwithstanding, to us that ar christin pepel, the spiritual plaigis of God suld be mair terribil. Quhat call ye the spirituall plaige of God? The spiritual plaig of God is quhene he be his rychteous jugement withdrawis and takis away his special grace and favour fra ony man or woman. This he schoris in the Cantikil of Moyses, agane the peple of Israel: *Abscondam faciem meam ab eis, et considerabo novissima eorum.* I sall hyde my face fra thame, that is I sall withdraw my favour, presence and special protectione fra thame, and thane sal I considder quhat salbe thair end. Eftir this maner, God almychty plaigit the auld Gentils for thair abhominabil ydolatrie, quhen as saint Paul sais: *Tradidit illos deus in desideria cordis eorum in immundiciam. Tradidit illos deus in passiones ignominiæ. Tradidit illos deus in reprobum sensum, ut faciant ea que non conveniunt.* God gaif thame up into thair hartis lust, that is to say, tholit thame to folow the lustis of thair hart into unclenes, to defyle thair awin bodies in thame self. And a litil eftir: God gaif thame up into schameful lustis. And yit againe: and as thai regardit nocht to ken God evin sa God gaif thame up, that is to say, tholit thame to fall into a perversit mynde to do thai thingis quhilk was nocht cumlie. And nocht onlie the Gentilis was strikin with this plaige of subtractioun of grace, bot alswa the Jewis, as the Prophet sais in the Psalme: *Dimisi eos secundum desideria cordis eorum.* I haif left thame to leive eftir the desyris and lustis of thair hart. And suppoise warldlie and carnal peple quhilk ar gevin allanerlie to the lufe and cure of the warld and of thair flesche, thinkis that this spiritual plaige be subtractioun of grace, is na plaig nor punicioun of God, yit in varai deid, thair is na temporal

4. Reg. xxv.

[Fol. ix. a.]

Spiritual panis aganis the brekars of the commandis.

Rom. i.

Psal. lxxx.

[Fol. ix. b.]

scurge of God to be comparit to this spiritual plaig. For it
Eccle. xviii. is writtin: *Si præstes animæ tuæ concupiscentias ejus, faciet te in gaudium inimicis tuis.* And thow gif to thi self all thi sensual desiris and lustis, it sall cause the cum in greit dangeir, to the joy of thi enemeis. And quhat plaig can be greiter thane the peple of God to want the spiritual fude of thair saulis? quhilk plaig God schoris be the Prophet Amos:
Amos viii. *Ecce dies veniunt, dicit dominus, et mittam famem in terram, non famem panis, neque sitim aquæ, sed audiendi verbum domini. Et commovebuntur a mari usque ad mare, et ab aquilone usque ad orientem, circuibunt quærentes verbum domini et non invenient.* Behald the dayis cummis sais our Lord, and I sall send hungir upon the erde, nocht the hungir of breed, nor the thrist of wattir, bot of hering of the word of our Lord God and thai salbe commovit fra the see to the see, and fra the North to the Eist thai sall gang about seikand the word of our Lord God, and sall nocht fynd it. We haif now to yow rehersit temporal and spirituall plaigis, quhairwith God strikis his peple for transgression of his commandis. Is thair yit na other plaig of God quhilk he schoris to the brekaris of his lawis? Yis, trewlie, the maist terribil, cruel and sairest of all without comparison ar the painis of hell, quhilk salbe eternal, without end, quhairof saint Jhone the Baptist
Math. iii. makis this comminatioun: Ilk tre that bringis nocht furth
[Fol. x. a.] gude frute, sal be hewin doune and cassyn into the fyre. And
The eternal panis ordanit for the brekaris of the commandis. the same sentence our salviour giffis in the sevint cheptour of sainct Mathew, quhairto agreis the sentence gevin agane the unprofitable servand quhilk sal be cassyn into the outwart myrknes, thair salbe murning and chatering of teith. Bot abone all the laif the maist horrible wordis sall be pronuncit be our salviour on the daie of extreme jugement, quhen he sall say to all thame that salbe found on his left hand that
Math. xxv. day, depart fra me ye cursit creaturis into everlasting fyre, quhilk is preparit to the devil and his angels.

The thrid Cheptour.

Temporall rewardis promissit to the ke-
NOW as we haif declarit syndry kindis of plaigis quhilk God schoris to al the transgressouris of his commandis, sa na dout God almychty of his liberal gudnes hais promissit in the scripture greit rewardis to thame that kepis his com-

mandis, temporal, spiritual and eternal. Of the first we reid in the buke of Levitici: *Si in præceptis meis ambulaveritis et mandata mea custodieritis, et feceritis ea, dabo vobis pluvias temporibus suis, et terra gignet germen suum, et pomis arbores replebuntur.* Gyf that ye gang in my lawis, and keip my commandis and do thame, I sal gif yow rayne in tyme convenient, the erde sall bring furth the corne, the treis sall be full of frute, ye sal eit your bred with fouth, and sall dwel in your land without feir. I sall gif peace to all your bordouris, ye sall sleip and na man sal inquiat yow. I sal take away evil bestis, and the suerd sall nocht pas throw your cuntrie, ye sall persew your enemeis and thai sall fall doune before yow, v. of yow sal persew ane hundreth adversareis, and ane hundreth of yow sal persew ten thousand enemeis, your enemeis sal fal be the suerd in your sicht. I sall behald yow and mak yow grow and multiplie. With mony siclyke wordis that folowis in the same, and mony other placis of the auld testament, God promissis temporal prosperitie to the peple quhilk keipis his commandis. And our salviour Christ in the evangil with ane word confermis the same promis saying: *Quærite ergo primum regnum dei, et justiciam ejus, et hæc omnia adjicientur vobis.* Seik first the kingdome of God, and the rychteusnes thairof, sa sall all the temporal thingis be ministred to yow. Gyf this be trew that we say, how was it that certane Martyris deit for hunger, and alswa mony gude men and wemen levis in greit povertie and skantnes of thair necessare sustentation, quhilk S. Paul affermis of himself? It is trew that God sendis to his servandis, sumtyme greit skantnes and extreme povertie, and that for thair probatioun and encres of thair meritis be paciens, quhilk he thinkis to thame maist expedient, bot maist commonlie the word is trew that is said afore: Seik for the kingdome of God and the rychteusnes thairof. Leive nocht in ydilness, do your devore and dewtie exerce your self in convenient laboris ilkane man conforme to his stait, degre and vocatioun, and God will nocht thoile yow want your dailie sustentatioun.

pars of the commandis. Lev. xxvi. [Fol. x. b.] Math. vi. [Fol. xi. a.]

Quhat is the spiritual rewardis, quhilk God promissis to thame that ar kepars of his commandis? First eftir the wisman, he promissis spiritual wisdome: *Fili concupiscens*

Spiritual rewardis

promissit to the keparis of the commandis. *sapientiam conserva justiciam, et deus præbebit illam tibi.* Sone gif yow desiris wisdome, keip rychteusnes, and God sall gyf wisdome to the. And in ane uther place he sais: *Cogitatum tuum habe in præceptis dei, et in mandatis illius maxime assiduus esto, et ipse dabit tibi cor et concupiscentia sapientiæ dabitur tibi.* Haif thi thocht in the commandis of God; and in his commandis be yow diligent, and God sall gyf the ane hart, and desire of wisdome sall be gevin to the. This is declarit weil be exempil of king David saying thir wordis: *Super senes intellexi, quia mandata tua quæsivi.* I haif had understanding abone my eldaris because gud Lord I socht thi commandis. Secund, he promissis incressing of grace and vertew as it is said in the Proverbis of Salomon: *Misericordia et veritas te non deserent, circumda eas gutturi tuo, et describe in tabulis cordis tui, et invenies gratiam et disciplinam bonam coram deo et hominibus.* Lat nocht mercy and verite forsake the, and thow sall find grace and favour afore God and man. And saint Paul exhortand his Corinthianis to gif almous, sais thus: *Augebit incrementum justiciæ vestræ.* That is to say, quhen ye gyf almous according to the command of God, God sall make yow grow dalie in grace and vertue. Thridly, our salviour promissis to the doars of the commandis the eternal blis of hevin, saying thus: *Si vis ad vitam ingredi, serva mandata.* Gyf thow will entir into the lyif, keip the commandis. Now ye haif hard quhow that God almychty schoris to punis the transgressouris of his commandis, with panis temporal, spiritual and eternal. And alswa quhow that he hais promissit to rewarde the keparis of his commandis with reward temporal, spiritual and eternal. Quhairfor I can say nocht ellis to yow at this tyme, bot the same wordis quhilk Moyses the servand of God said to the peple of Israel: *Testes invoco hodie cœlum et terram, quod proposuerim vobis vitam et mortem, benedictionem et maledictionem. Elige ergo vitam, ut et tu vivas et semen tuum: et diligas dominum deum tuum, atque obedias voci ejus et illi adhæreas. Ipse est enim vita tua, et longitudo dierum tuorum.* I call to witnes this day hevin and erde, that I haif proponit and schawin to yow, lyf and deed, blissing and cursing. Cheis thairfor the lyif that thow may leive and thi seid eftir the, that thow may lufe thi Lord God, and be obedient to his voce, and cleive to him, for he is thy lyif and the lenth of al thi dayis.

Ecclc. i. Ecclc. vi. Psal. cxviii. Prov. viii. 2 Cor. ix. [Fol. xi. b.] Eternall rewarde promissit for the keping of the commandis. Matt. xix. Deut. xxx.

The fourt Cheptour.

THE first table of Moyses, contenis thre commandis, quhilk schawis us the dewtie or servis quhilk we aucht to God in our hartis, our wordis and deidis. Wald ye knaw the first command word be word as God gaif it? The servand of God Moyses to quhome God spak face for face, rehersis it on this maner. *Ego sum dominus deus tuus, qui eduxi te de terra Ægypti, de domo servitutis. Non habebis deos alienos coram me. Non facies tibi sculptile, neque omnem similitudinem quæ est in cœlo desuper, et quæ in terra deorsum, nec eorum quæ sunt in aquis sub terra. Non adorabis ea, neque coles: Ego sum dominus deus tuus fortis zelotes, visitans iniquitatem patrum in filios, in tertiam et quartam generationem eorum qui oderunt me, et faciens misericordiam in milia, his qui diligunt me, et custodiunt præcepta mea.* I am the Lord thi God, quhilk hais brocht the fra the land of Egypt, fra the house of bondage. Thow sall haif na other goddis bot me, thou sal nocht mak to the (as gods) ony gravit ymage, nother ony similitude of ony thing that is in the hevin abone, or in the erd beneth, nor of ony thing that is in the watter under the erd. Thow sal nocht adorne thame, nor worschip thame (as goddis). Quhat gud dedis ar thai quhilk God biddis us do in this first command? First the will of God is in thir wordis, that we ken him trewlie in our vnderstanding, syne that we serve him perfitly in our hartis and wil. How suld we ken God, or quharin standis the trew knawledge of God quhilk he requiris of us all. The trew knawlege of God is techit us in thir wordis: *Ego sum dominus deus tuus, qui eduxi te de terra Ægypti de domo servitutis.* I am the Lord thi God quhilk hais brocht the fra the land of Egypt, fra the house of bondage. First quhen God sais this word, I am, we suld leir that God is eternal, quhilk had nevir beginning, nor sal haif ending. He is allanerly in verai deid, for be his awin nature he is, nocht creat or maid of ony other thing bot he him self allanerlie is makar and former of all uther thingis. Thus he sais in Exodi: *Ego sum qui sum.* That is to say, I am he that hais bein of my self only. And he bade Moyses schaw his name on this maner: *Qui est, misit me ad vos.* He that is, send me to yow. Be the quhilk wordis it is gevin us to

The first command.

[Fol. xii. a.] Exod. xx.

Quharin standis the trew knawlege of God quhilk he requiris of us.

[Fol. xii. b.]

Exod. iii.

understand, that God allone is be himself, of his awin natural existens, and that all thingis of this warld quhider thai ar visible or unvisibil, able to be sein of us, or unable to be sein of us, thai ar al creaturis of God, and hais thair being of him. In samekil that thai may nocht be a moment of ane hour bot gif that God almychty keip thame in thair being, sustein thame
Exod. xx. and gyde thame. Secund, quhen he sais this word: *Ego sum dominus*, I am the Lord: we suld leir to understand the hie majestie of God, quhilk is the universal Lord of all this warld, Lord of all Lordis, and king of all kingis, quhais power is eternal, to quhom na creature may mak resistens, in quhais hand is our lyif and our dede, our salvacion and damnacion, a Lord of all knawlege and swa na thing can be hyd fra him, a Lorde of all wisdome, and swa misteris na counsellar, a Lord of al mycht power and autoritie and sa misteris na helpar. Sa he only of rycht may be callit thus in general, the Lord, the Lord for alsmekil as he dois all thingis according to the
Ephes. i. plesour of his will, as saint Paul sais to the Ephesianis: *Qui operatur omnia secundum consilium voluntatis suæ.* He wourkis al thingis according to the counsel of his awin will. Thridly,
Exod. xx. quhen he says: *Deus tuus*, Thy God: we suld understand
[Fol. xiii. a.] him to be the only giffar of all grace, the well quhilk can nocht be dryit, and perpetuall spring of gudnes, our lyf, our lycht, our strenth, our singular defence and protectioun, brevely our only salviour and God of al consolacioun and confort, quhilk in all tymes and in all placis is redy to be to us (als mekle as lyes in him) gentil, large, liberal, and mair merciful thane we can think or say. Hais God done ony special thing to us, quhairin he hais schawin him self to be our Lord God? Ye veraly. He schew him self to the peple of Israel, to be thair mychty lord and gracious God, quhen he brocht thame out fra the land of Egypt, quharin thai dwelt mony yeiris as in a house of miserable thrildome and bondage. Bot unto us al that ar trew christin peple specially he schew him self to be our mychty Lord and gracious God, quhen he deliverit us fra the dangier of the myrknes of hell, and fra the miserable captivitie of the devil, quharin we war all borne and haldin in. Bot he saffit us nocht be the mediation of Moyses, bot be the bitter and painfull passion of his awin naturall sone our mediatour and redemar Jesus Christ. Tharfor be all rycht we suld

apply all our wittis, power and diligence to ken and keip all the commandis of our mychty and maist gracious God quhilk nocht only in general, bot alsua in special hais done samekle for us. Now eftir that we haif declarit to yow the trew knawlege of God we will gang fordwart and tel plainly quharin standis the trew and principal service quhilk we aucht to God in our hartis, quhilk he requiris of us in the first command? In the first command quhilk is this: *Non habebis deos alienos coram me*, Thow sall haif na uther gods bot me allone: God requiris of us thir iiii vertous, Feare, Fayth, Hoip and Lufe to be gevin to him, as to ane trew leifvand God. And quhen we gif thir vertewis or ony of thame, mair to ony creature than to him, quhilk is our only trew and leifvand God, than we haif in our hartis strange gods, quhilk is forbiddin in this first command. The first principal vertew quharin standis the trew service of God, is the feare of God as it is writtin in the buke of Deuteronomi: *Dominum deum tuum timebis, et illi soli servies.* Thow sall feare thi Lord God, and him only as thi God sall thow serve. How suld we feare our Lord God? Twa maner of wayis. The ane, as the servand fearis his maister, doand his maisters command for feir of punision. And of this it is writtin in the buke of Proverbis: *Principium sapientiæ timor domini.* The beginning of wisdome is the feare of God. Quhat thing suld move us maist to feare God on this maner? Trewly to beleif sickirly the jugementis of God, and uther panis and punitions quhilk God sendis to synnaris temporallie, spirituallie and eternally, as we haif rehersit to yow afore in the prologe of the law. And oft tymes to haif in our mynd this artikil of our Crede: *Inde venturus est judicare vivos et mortuos.* Fra hevin Christ our salviour sal cum to juge baith quik and dede. Thus the haly prophet and excellent king David consavit in his hart the feare of God, quhen he said in the Psalme: *A judiciis enim tuis timui, feci judicium et justitiam.* I haif had dreddour and feare throw consideratioun of thy jugementis. And our salviour Christ in the evangil of sainct Luke biddis us haif this feare sayand: *Timete eum qui postquam occiderit corpus, habet potestatem mittere in gehennam. Ita dico vobis hunc timete.* Feir him quhilk eftir he hais slaine your bodie, hais powar to cast yow into hel, I say to yow feir him. Secund, we suld feir our Lord God as the gud son feiris his

The trew service of God quhilk we aw to him in our hartis.

[Fol. xiii. b.]

The feir of God.

Prov. ix.

[Fol.xiv.a.]

Psal. cxviii.

Luc. xii.

father, doand his command, nocht principally for feir of punicion, bot maist of all, that he displese him nocht nor offend him in ony sort, lest he put him out of his company. And this feir of God springis of lufe, for the mair we lufe him the mair we feir to offend him, and to depart fra his company.

Psal. cxviii. And of this feir it is writtin in the Psalme: *Timor domini sanctus permanet in sæculum sæculi.* The haly feir of our Lord enduris for evirmair.

The fift Cheptour.

The faith of God. Eccle. ii. THE secund principal vertew quharin standis the trew service of God, quhilk he requiris of us in this first command is fayth, quharof it is writtin: *Qui timetis dominum credite illi, et non evacuabitur merces vestra.* Ye that feris our Lord haif faith in him, or gif credit to him, and your reward sall nocht be takin fra yow.

[Fol. xiv. b.] Quhat is fayth? Na dout bot the fayth quhilk is commendit in the scripture is ane vertue quharby we beleif nocht allanerly that thair is ane trew levand God, quhilk is eternal, almychty, mercifull, rychteous and faithful, bot alswa we gif ferme credit to his word, quhilk is sa trew that na thing can be trewar. Quhat thing suld move us to beleif the word of God? Trewly twa thingis. The ane is the eternal and infallible verite of God, fra quhom na lesing may procede, na mair than myrknes may cum fra the cleir schenand sonne.

Num. xxiii. Thairfor it is writtin: *Non est deus quasi homo ut mentiatur, nec ut filius hominis ut mutetur.* God is nocht as a man that may mak ane lesing, nor yit as the sone of man that may be

Jhon xiiii. changeit. And our salviour said spekand as God: *Ego sum via veritas et vita.* I am the way, the verite and lyif. And

Luc. xxi. he sais alswa: *Cœlum et terra transibunt, verba autem mea non transibunt.* Hevin and erd sall pas, bot my word sall nocht pas. Thus we suld gyf ferme credit to the word of God, because God that spekis it, is the eternal and infallible verite. The secund thing that suld move us to beleif the word of God and to knaw quhilk is the worde of God, quhilk ar the haly bukis quharin the word of God is contenit, and quhat is the trew sence of the same bukis is the consent and authorite of our mother the haly kirk, fra the Apostils tyme

hitherto and specially quhen it is lawfully gadderit be the haly spirit in ane generall counsel, quharof sainct Augustine sais thus: *Ego non crederem evangelio nisi me ammoneret ecclesiæ authoritas.* I wald nocht gif credence to the evangel except that the universal kirk warnis me sa to do. And tharfor leir thir twa lessonis. The ane is, quhatsaever the haly spirit revelis and schawis to us, other in the bukis of haly scripture, or in the determinatiouns and diffinitiouns of general counsellis lawfully gadderit for the corroboracion and maintenans of our fayth, we suld beleif the same to be the trew word of God, and thairto gyf ferme credens as to the verite that is infallible. The secund lesson, ye that ar simple and unleirnit men and wemen suld expresly beleif al the artickils of your Crede, as for al uthir hie mistereis and matteris of the scripture ye aucht to beleif generally as the kirk of God beleiffis. And this fayth is sufficient to yow, for the perfectioun of that faith quhilk ye are bund to haif, quharof we sal spek mair largelie in the expositioun of the Crede.

Contra epistolam fundamenti. [Fol. xv. a.]

The thrid principal vertue is Hoip, quharof it is writtin: *Qui timetis dominum sperate in illum, et in oblectationem veniet vobis misericordia.* Ye that feris our Lord, hoip in him, and his mercy sall cum to yow with plesour. Quhat is Hoip? It is ane vertew quharby we lippin to get all gudnes fra God, mercy and grace in this warld, and eternal blys in the warld to cum. Of the first sais the Prophet in the Psalme: *Beneplacitum est domino super timentes eum, et in eis qui sperant super misericordia ejus.* Our Lord has plesour upon thame that fearis him, and alswa upon thame that hoippis upon his mercy. And quhy suld we nocht put all our traist and confidens in the mercy of God, seand that he biddis us call upon him in tyme of our nede, and promissis to heir and help us: *Invoca me in die tribulationis, eruam te et honorificabis me.* Call upon me (sais our Lord God) in the day of thi trubil, and I sal delyvir the, and for that thow sall honour me. And suerly we suld nocht mistrest him, for he sais thus be his Prophet Esaie: *Nunquid oblivisci potest mulier infantem suum ut non misereatur filio uteri sui? et si illa oblita fuerit, ego tamen non obliviscar tui.* Will a woman foryet hir yonge barne, and nocht haif pitie on the sone of her wambe, and suppois sche foryet, yet I sal nocht

The hoip of God. Eccle. ii.

Psal. cxlvi.

[Fol. xv. b.] Psal. xlix.

Esaie xlix.

forget the, sais our Lord. Of the secund and principall part quhilk is expectatioun or loking for the blys of hevin to be gevin to us be the grace of God principally, and our merittis secundly (quhilk merittis als ar the giftis of God eftir sainct Augustine.) Sainct Paul sais thus: *Gloriamur in spe gloriæ filiorum dei.* We glore and ar blyth throw the hoip quhilk we haif to cum to the glore quhilk is promissit to the sonnis of God. Quhat suld move us maist to hoip in the mercy and glore of God? Veraily that God is trew and faythful in keping of his promis, according as the Prophet sais in the Psalme: *Fidelis dominus in omnibus verbis suis, et sanctus in omnibus operibus suis.* Faythful is our Lord in all his wordis, and haly in all his deidis. Now as he hais els fulfillit his promis in geving of his mercy and glore to his sainctis in hevin, as Patriarchis, Prophetis, Apostils, Martyris, Confessours, and Virginis, sa suld we traist and hoip, that he will fulfill his promis to us, gif we feir him and with ane leifvand faith beleif in him.

Rom. v.

Psal. cxliv.

[Fol. xvi. a.]

The vi. Cheptour.

QUHAT is the fourt principal vertew quharin standis the trew service of God? It is the maist excellent vertew of cherite, quharof it is writtin be the wisman: *Qui timetis dominum diligite illum, et illuminabuntur corda vestra.* Ye that feris our Lord lufe him, and your hartis salbe lichtit with the licht of grace in this warld, and with the lycht of glore in the warld to cum. Quhate is cherite? It is lufe, quharby we lufe God for his awin saik, because he is al gudnes, and fra him cummis al gudnes, and our neichbour for Gods saik, or in God. Quhow suld we lufe God? Four maner of wayis, as it is gaderit out of syndrie placis of the scripture, and al rehersit togidder in sainct Lukis evangil: *Diliges dominum deum tuum ex toto corde tuo, et ex tota anima tua et ex omnibus viribus tuis, et ex tota mente tua.* Thow sall lufe thi Lord God with all thi hart, with all thi saule and with all thi strength and with all thi mynde. That is to say, lat all thi thochtis, all the partis of thi lyf, all thi wittis and understanding, all thi labour, strenth, and diligence be

The lufe of God. Eccle. ii.

Luc. x.

direckit to God, and occupied in his lufe and service, of quhom yow hais all thir thingis gevin to the.

Yet schaw us plainly quha luffis God with all thair hart? Trewly thai that luffis God with ane trew knawlege in thair understanding, haifand ane trew fayth in the word of God without ony dout, errour or herisie. Thairfor quhasaevir doutis or erris in the faith or stifly haldis ony fals opinioun condemnit be the kirk for herisie, thai lufe nocht God with al thair hart. Secund, quha luffis God with all thair saule? Thai that luffis God with trew obediens in thair fre will without ony murmur, rebellioun or contradictioun. Sa that quhatsaevir God hais commandit thame to do, thai ar content to do it willingly without ony compulsioun. And thairfor quhasaevir dois ony deid commandit be God, mair for lufe of temporal geir, or for feare of temporall payne than for ony lufe thai haif to God, thai lufe nocht God with all thair saule. Thridly, quha luffis God with all thair mynd? Thai that luffis God with ane perfite remembrance, and foryettis nocht quhat God hais done for thame, bot evir mair to thair powar thinkis of the benefitis of God quhilk he hes gevin to thame in thair creatioun, conservatioun, redemptiun and dalie provisiun, baith temporal and spirituall in body and saule. Tharfor quhasaevir rememberis nocht siclike benefitis of God or giffis na thankis to him for thame, thai lufe nocht God with all thair mynd. And last of all thai lufe God with all thair strenth and powar, quhilk ar content to occupy the strenth of thair body and al the powar thairof in the service of God, according to his command all the dayis of thair life. Thai lufe nocht God with al thair strenth quhasaevir occupyis thair strenth in doing evil dedis or perseveris nocht in thair gud life. Thus we suld lufe God with all our hart be trew knawlege, with all our saule be perfite obediens in keping his commandis with all our mynd be perfite remembrance, and with al our strenth be perseverance. Quhat suld move us maist of all to lufe God? Trewly the lufe of God towart us. For gif we consider quhat God hes done for us in our creation, conservation and dalie provision, bot specially quhat lufe he hes schawin to us in our redemption, of necessite we mone conclude that we ar oblissit to lufe God. Greit is the lufe quhilk the natural father and mother hes to thair childer, gret is the luf quhilk the gud

[Fol. xvi. b.]

[Fol. xvii. a.]

mariit man hais to his gud wife, greit is the lufe quhilk ane trew freind wil haif to ane uther, bot as our salviour sais:
Jhon xv. *Majorem hac dilectionem nemo habet, quam ut animam suam ponat quis pro amicis suis.* Greiter lufe hais na man than this, that a man spend his life for his freindis. Sa hais our salviour done for us according as sainct Paul declaris to the
Ephes. v. Ephesianis sayand thus: *Christus dilexit ecclesiam, et seipsum tradidit pro ea, ut illam sanctificaret, mundans eam lavachro aquæ in verbo vitæ, ut exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam, aut aliquid hujusmodi; sed ut sit sancta et immaculata.* Christ hais luffit the kirk, that is to say, the congregatioun and company of all faithfull men and women, and has gevin him self for it, to sanctifie it, and clengit it in the fountaine of watter be the word of lyfe, to
[Fol. xvii. b.] mak it to himself ane glorious congregacioun, haiffand na spot nor runkil, nor ony siclike thing, bot that it suld be haly and without repreif. And our salviour sais in the evangil of sanct
Jhon iii. Jhone: *Sic deus dilexit mundum ut filium suum unigenitum daret, ut omnis qui credit in eum non pereat sed habeat vitam æternam.* Sa God hais luffit the warld, that he hais gevin his awin sone, that quhasaevir beleiffis in him can nocht perisch, bot mone haif the lyif eternal. This lufe of God toward us
1 Jhon iv. plainly declarit saint Jhone the Evangelist saying: *In hoc apparuit charitas dei in nobis, quoniam filium suum unigenitum misit deus in mundum, ut vivamus per eum.* In this apperit the greit lufe of God towart us, that he hes send his only natural sone in this warld that we mycht leive be him. Mairatour the same Apostle sais thus: *In hoc est charitas, non quasi nos dilexerimus deum sed quoniam ipse prior dilexit nos, et misit filium suum propitiationem pro peccatis nostris.* In this standis the greit lufe of God quhilk he hais schawin to us, that we prevenit nocht God with our lufe, luffand him first, bot he prevenit us first with his lufe, schawand his infinite lufe first of all to us, in that, that he hais send his awin sone our salviour, Jesus Christ to us, to mak ane perfite mendis, and just satisfaction for all our synnis. Gif we wil tharfor considder the greit lufe of God, syndry wayis schawin to us, it will doutles steire and provok us to lufe God agane. And thus ye haif four principal vertewis schortly declarit to yow, quhilk God commandis us to haif in this first command,

quharin standis the trew service quhilk we aucht to God in our hartis. [Fol. xviii. a.]

The sevint Cheptour.

QUHA brekis this first command? First, al thai that feiris man mair than God for the quhilk thai do mony thingis wittinglie agane the command of God for feir of thair king, thair Lord, Lard, maister and siclike, quhilk is forbiddin be our salviour saying: *Nolite timere eos qui occidunt corpus, animam autem non possunt occidere, sed potius timete eum, qui potest et animam et corpus perdere in gehennam.* Feir nocht thame that slais your body and may nocht slay your saulis, bot erar feir him quhilk eftir that he hais slaine your body, hais powar to cast your saule and body into hel. Secund, al heritycks, quhilk stifly haldis false opinions aganis the trew faith of haly kirk, groundit upon the haly scripture and determinatiouns of the kirk and counsellis of the same.

The transgressouris of the first command. Math. x.

Herityckis.

Heir it is expedient to descrive quha is ane herityk, quhilk discription we will nocht mak be our awin propir invencion, bot we will tak it as it is els made and gevin to us be twa of the maist excellent doctouris of haly kirk, Hierome and Augustine. Thir ar the wordis of S. Hierome, quhilk he sais in his Commentarie upon the Epistle of S. Paul to the Galathianis: *Quicunque aliter scripturam intelligit, quam sensus spiritus sancti flagitat quo conscripta est, licet de ecclesia non recesserit tamen hæreticus appellari potest.* Quhat christin man or woman saevir thai ar, quhilk understandis the haly scripture utherwayis than the mind of the haly spirit requiris, (be quhais inspiracion the scripture was writtin) suppois he gang nocht fra the company of the kirk, yit he may be callit ane heretyk. Now heir the wordis of S. Augustin discrivand quha is ane heretyk: *Hæreticus est ut mea fert opinio, qui alicujus temporalis commodi, et maxime gloriæ principatusque sui gratia, falsas et novas opiniones, vel gignit, vel sequitur.* Eftir my opinion (sais he) he is ane heretyk, quhilk because of ony warldly profeit and maist of all, because of his awin glore and promotion leiffeis the trew faith, and other makis or folowis fals and new opinions. Gyf ye speir agane at me, how may ye knaw the trew sence of the scripture intendit be the haly spirit, and sa discerne the verite of our faith, fra new and fals

The discripcion of herisie.

[Fol. xviii. b.]

In lib. de utilitate credendi ad honoratum.

How may the verite of our faith be

discernit fra herisie. opiniouns callit hereseis? Trewly this ye may knaw and discerne be thre wayis. First be trew collatioun, applicatioun

Collation of the scripture. and conferring ane place of the scripture til ane uthir, for commonly the sentence quhilk is put in ane place of the scripture obscuirly, the same sentence is put in ane other

Aug. de doctrina christiana lib. 2. cap. ix. place of the scripture plainly. Than quha sa hais the ingyne cunning or knawlege to conferre the obscuire place to the plain place, may cum to the trew understanding of the obscuire place. And maist of al, it helpis us to the trew intelligence of the scripture, to tak gud tent to the wordis that ar writtin immediatly afore the text that we heir or reidis, and alswa that folowis eftir hend the same, for sum tyme the

[Fol. xix. a.] wordis writtin afore, sum tyme the wordis writtin eftir hend, sumtyme baith the wordis afore and eftir oppinnis til us the trew and plaine sence of that text of the scripture quhilk we desyre to understand. Bot because mony men reidis the scripture and hes nocht the gift of the haly spirit, callit *interpretatio sermonum*, the interpretation of wordis, that is to say (eftir ane exposition) of difficil and obscuire placis, thairfor it is expedient to cum to the secund way quhilk is the expo-

Exposition of the doctouris. sition of autentyk doctours apprevit be the auctorite of haly kirk, and resavit be lang consent of the christin peple, as Hierome, Ambrose, Augustine, Gregorie, Chrisostome, with mony uthir siclike, to quhome the haly spirit gaif the gift of interpretacion and exposition of the scripture, and alsua leirit the trew sence of the same at thair doctouris and eldaris, quhilk likwais leirit the same trew sence at thair doctouris and eldaris sa ascendant to the Apostils. Thairfor lat ilkane

Eccle. viii. of us heir and tak tent quhat the wisman sais: *Non te prætereat narratio seniorum, ipsi enim didicerunt a patribus suis, quoniam ab ipsis disces intellectum, et in tempore necessitatis dare responsum.* Lat nocht the narration or instruction of thi wise eldaris pas bi the, for thai leirit fra thair fatheris, and of thame thow sall leir understanding, and in tyme of neide to gif ane wise answer. Sa sanct Augustine writand aganis

Aug. contra Julianum Pelagianum lib. 1. c. xx. Juliane the Pellagiane, rehersis certane doctouris quhilk was afore his tyme, and sais thir wordis: *Quod credunt credo, quod tenent teneo, quod docent doceo, quod prædicant prædico istis cede et mihi cedes.* That thai beleif (sais he) I beleif, that thai hald

[Fol. xix. b.] I hald, that thai teche I teche, that thai preche I preche, gyf

place to thame and yow sal gif place to me. As he mycht say plainly, and yow beleif the auld doctouris afore me, yow alswa wil beleif me, for my doctrin in al pointis is conformit to thair doctrine.

The thrid way to knaw quhat ar the bukis of haly write, quhat is the trew sence of the same, quhat ar the articlis quhilk ar herisie, is the declaracioun, determinatioun, diffinitioun and decisionis of general counsellis, gaderit togidder and concludit be the inspiratioun of the haly spirit, quhame the father eternall and our salviour Jesus Christ his natural sone hais gevin to the kirk to be ledar, techar, and direckar of the same kirk, in all matteris concerning our catholike faith and gud maneris of the christin peple, quhilk catholike kirk is trewly representit in all general counsellis lauchfully gaderit in the haly spirit. Quharfor, he that will nocht heir, resaif and obey the diffinitionis and determinationis of lauchful general counsellis concerning materis of our faith he is nocht to be acountit a trew christin man, according to the wordis of our salviour: *Si ecclesiam non audierit, sit tibi tanquam Ethnicus et Publicanus.* Gyf he will nocht heir the kirk, lat him be to the as ane infidele, unchristinit, and ane Publican. Thus ye haif quha is ane herityk, and how he brekis the first command. Of quhome saint Paul sais thir wordis to his disciple Titus: *Hæreticum hominem post unam et secundam correptionem devita, sciens quia subversus est qui hujusmodi est, et delinquit, cum sit proprio judicio condemnatus.* A man that is gevin to herisie, eftir the first and secund monitioun fle and forbeir his company, and knaw that he that is siclike is subvertit and synnis, evin damnit be his awin jugement, for als mekle as he resaivit the fayth as trew and catholik and eftir hend in sum part he gangis fra it, and impugnis it. Or we may say that he is damnit be his awin jugement, that is to say, he is damnit afore God, throw his awin, or for his awin electioun, wilfulnes and stifnes of his hart, and will nocht leive his herisie and returne to the catholike faith.

The general counsellis.

Math. xviii.

Ad Titum ultimo.

[Fol. xx. a.]

Thridly, all thai brekis this command that lippinis mair in the powar and help of man than of God, of quhome it is said: *Maledictus homo qui confidit in homine.* Cursit and wariit is that man that traistis and puttis his hoip in man. And thairfor the Prophet sais in the Psalme: *Nolite confidere in principibus,*

Hoip in man abone God.

Jer. xvii.

Psal. cxlv.

in filiis hominum in quibus non est salus. Traist nocht principally in princis nor in the sonnis of men in quhome is na salvatioun. Fourt, all thai quhilkis traistis owyr mekle in thair awin wisdome, strenth or riches, and sa in tyme of thair neid callis nocht to God dewly for help, of quhome God sais thus: *Perdam sapientiam sapientium, et prudentiam prudentium reprobabo.* I will destroy the wisdome of the wise, and will cast away the understanding of the prudent. And the prophet in the Psalme repreiffis thame that lippinnis in thair awin strenth and powar and gloris in the abundans of thair riches.

Hoip in our awin strenth riches and wisdome. 1 Cor. i.

Psal. xlviii.

The viii. Cheptour.

[Fol. xx. b.] FIFT, al infidelis quhilk wantis the faith of Christ, and will nocht resaif it, of quhome it is writtin: *Qui incredulus est filio non videbit vitam, sed ira dei manet super eum.* He that will nocht haif faith in the son of God, sal nocht se ye lyfe, bot the wrath of God bydis upon him, because he beleiffis nocht in the only sone of God. Sext, al thai quhilk disparis of the mercy of God promissit to us in Christ. Of siclike sanct Paul sais to the Ephesianis: *Qui desperantes semetipsos tradiderunt impudicitiæ, in operationem immundiciæ omnis in avariciam.* Thai be desperacion gaif thame self to wantones in doing of al uncleinness and covatousnes. Sevint, thai that presumis owyr mekil of thair awin nakit frewill and gud deedis doin be the powar of the same, traistis to be saiffit, and nocht principally be the grace of God, and be the merittis of Christ Jesu. Of quhome sanct Paul sais: *Ignorantes enim justiciam dei, et suam quærentes statuere justiciæ dei non sunt subjecti.* Miskenning the rychteousnes of God, and willing to maintene thair awin rychteousnes, thai ar nocht subdewit to the rychteousness that is of valour afore God. Aucht, quha evir luffis ony creature abone God, or mair than God, that same man in a maner makis a god of that creature, and committis spiritual ydolatrie. Sa the covatous man makis a god of his warldly geir, the glowton makis a god of his wambe, gif a man dois ony thyng aganis the command of God for plesure or lufe of his wyfe or barnis in a maner he makis a god of his wife and his barnis. Quhasa also for lufe and pleasour of thair prince, thair Lord, or ony uthir freind,

Infidelite. Jhon iii.

Desperatioun. Ephes. iv.

Presumpcioun.

Rom. x.

Spiritual ydolatrie.

[Fol. xxi. a.]

hurtis ony uther man and hareis him out of house and harbarie, that man forsakis the trew God of hevin and in maner makis a god of his king, his lord or his lard.

Alswa thai syn agane this command, that committis corporall ydolatrie, quhilk is, quhen men or wemen, nocht only giffis till certane creaturis, or thair ymagis the service of thair hartis, that is to say, Faith, Hoip, and Lufe, quhilk aucht to be gevin to God, bot alswa thai gif to thame the outwart service of thair body, as honour, worschip and reverence, quhilk aucht to be gevin to God. Thus in ald tyme the Gentilis throw the blindnes of thair hartis, instructioun and provokation of the devil, committit corporal ydolatrie, to the greit injure of God and damnation of thair saulis. Part of thame worschippit with godly honour the Sone, the Mone and the sternis. Part of thame worschippit with godly honour the fyre, wynde or ane of the elementis. Some of thame gaif Gods honour to thame that was mortal men, as Jupiter, Mercurius, Mars, Venus, Diana with mony uthers. And nocht only thai tuke for thair goddis siclike mortal men and uther creaturis, bot alswa the ymages of men and of uther creaturis, of quhome S. Paul sais thus: *Mutaverunt gloriam incorruptibilis dei in similitudinem imaginis corruptibilis hominis et volucrum et quadrupedum et serpentum.* Thai turnit and gaif the glore of the immortal God unto ane ymage made nocht only efter the similitude of ane mortall man, bot alswa of Byrdis and four futtit beistis, and of creping beistis. And amang all the leife of the benefitis of God, this is nocht the leist, that throw the preching of the evangil, he hais deliverit us fra all corporal ydolatrie, quhilk in auld tyme was wont to be usit amang the peple, sa that now (thankis be to God) the wordis of the Prophet in the Psalme may be verifiet: *A solis ortu usque ad occasum laudabile nomen domini.* Fra the rising of the sone to the ganging downe of the same, laudable is the name of our Lord. That is to say, in all partis of the warld the haly name of ane eternal God is laudable.

Corporall ydolatrie.

Sap. xiii.

Rom. i.

[Fol. xxi. b.]

Psal. cxii.

The nynt, thai brek this command, quhasaevir usis wichecraft, Nicromansie, Enchantment, Juglarie or trastis in thame, or seikis thair help, quhasa lippinnis to werdis or dremis, quhasa lippinnis to defend thair self or thair beistis, or geir

All kind of witchcraftis and superstitionis.

aganis fyre, watter, swerd, noysum beistis, with certene takinnis or writingis supersticiously.

And gyf ony man or woman wald say: Oft tymis we se, that thingis cummis to passe, quhilk divinaris sais. Oft tymes men and beistis ar helpit be wytchis charmis. Oft tymes geir, tynt or stowin, is gettin agane be cowngerars, and sa apperandly, it is nocht evil done to seike for siclike help. O thou wretchit and blind man or woman, that thinkis or says siclike wordis, knaw thow weil and understand, that quhen saevir thow speris or seikis for ony help, counsel, remede, consolation or defence at ony wytche, socerar, cowngerar or siclike dissaveris, thow dois greit injure to thi Lord God, [Fol. xxii. a.] because that thow takis the honour and service quhilk aucht to be gevin to God allanerly, and giffis it to the devil, quhilk is deidly enemie to thy saul. For without dout, all Wytches, Nigromanceris and siclike, workis be operatioun of the devil under a paction, condition, band or obligation of service and honour to be made to him. Mairouir thow sa doand, condemnis thi awin saule to panis eternal, because that thow forsakis utterly thi Lord God quhilk hais creat the to his awin ymage and liknes, and redemit the with na lesse price than with the precious blud of his awin natural sone our salviour Jesus Christ. Attouir thow brekis thi condition and band of service made to him in the sacrament of Baptyme. Finally thou art made as ane Pagan, Saracene or Infidele and sall perische for evirmair, except thou amend thy lyfe be trew, scharp, and lang penance. Quhat is deidly syn, bot wilfull transgressioun of the command of God? Than, how can thow that is ane wytche, or giffis credite to be helpit be Wytchcraft, excuse the fra deidly syn and endles damnation, seand that God almychty expresly in his haly law forbiddis al kindis of wytchecraft and siclike devilrie saiand thus: *Non augurabimini, nec observabitis somnia.* Use na kynd of wytchcraft, and tak na tent to dremis. And a litle efter hend: *Non declinetis ad Magos, nec ab ariolis aliquid sciscitemini ut polluamini per eos, ego dominus deus vester.* Gang nocht to witchis for ony help or confort, nother seik for counsell at ony socerar, for sa doand, ye are fylit in your saulis be thame, for I am your Lord God. And to mak an answar to thi argument. The devil sumtyme in smal matters schawis to the the verite, bot to that effeck, that finally he may [Fol. xxii. b.]

Aug. lib. 2. de doctrina christiana.

Aug. serm. ccxli. de tempore.

Lev. xix.

cause the gif credit to his lesingis and black falset, in maters of greit wecht concerning thi saul. Sumtyme he will help the to get agane the guddis of this warld, bot his intent is, that finally he may cause the tyne the guddis of the warld to cum. Sumtyme he wil help the to recover the helth of thi body, bot to that effeck, that finally he may bring the to eternal dede of thi saul. Quharfor all trew christin men and wemen, suld nocht only be the command of God use na kind of witchcraft, bot alswa suld seik for na help at witchis. because that all sicklike doingis is injurius to God, and damnable to mans saul.

Nother can thai excuse thame self fra transgresssion of the first command, that supersticiously observis ane day mair than ane other, as certane craftis men, quhilk will nocht begin thair warke on the saterday, certane schipmen or marinars will nocht begin to sail on the satterday, certane travelars will nocht begin thair jornay on the satterday, quhilk is plane superstition, because that God almychty made the satterday as well as he made all other dayis of the wouke. Quharfor all lesum warkis may be begon als well on the Satterday as ony other day of the wouke, quhilk is nocht commandit haly day. Siclik supersticion is amang thame, that will nocht berisch or erde the bodis of thair freindis on the North part of the kirk yard, trowand that thair is mair halynes or vertew on the South syde than on the North. [Fol. xxiii. a.] It is nocht unknawin to us, that mony and sundry uther sinfull and damnable kindis of witchecraftis and superstitionis ar usit amang sum men and wemen, quhilk at this tyme we can nocht reherse and reprove in special, thairfor according to our dewtie we require yow forbeir thame all, because thai ar all damnable to your saulis.

The tent, thai breke this command that tempis God, and exponis thair bodie and saule to perrel, quhen thai may help thame self be uther lauchful menis and wayis. Temtation of God.

The levint, quha presumis of thame self ony thing, or is hilie and proud of Goddis giftis, or makis a vant of thair wisedome or rychteousnes quha wyrschippis or luffis God allanerlie for temporal geir. Elatioun and pride.

The twelft, quha lippinnis nocht upon God in al places, in al thair lesum warkis and counsellis, quha doutis in Goddis promis, or disparis of his mercy.

Fynally all kind of unfaithfulnes, mistrast and desperation and presumption, or quhasaevir is unpacient and murmuris aganis adversite send to thame be God, belangis to the breking of this command. And to the keping of it pertenis al, quhat the halie scripture spekis of the feir of God, Fayth, Hoip and Cherite.

[Fol. xxiii. b.] Of Imagis. Ar ymagis aganis the first command? Na, sa thai be weil usit. Quhat is the rycht use of ymagis? Imagis to be made na haly writ forbiddis (sais venerabil Bede) for the sycht of thame, specially of the crucifixe, giffiis greit compunction to thame quhilk behaldis it with faith in Christ, and to thame that ar unletterat, it geffis a quik remembrance of the passion of Christ. Salomon in tyme of his wisdome, nocht without the inspiration of God, made ymagis in the temple. Moyses the excellent prophet and trew servand of God, made and ereckit a brassin ymage of a serpent (quhilk figurit the liftyng up of our salviour Jesus Christ upon the crosse) and als, be the command of God, causit mak the ymagis of twa angellis callit Cherubinis, quhilk thing thir twa sa excellent men in wisdome wald nevir haif done, gif the makin of ymagis war aganis the command of God. It is to be thocht, that thair was nevir yit ony pure mortal man that had mair and perfitar understanding of this command than had Moyses, to quhome the law was gevin be the Angel of God in God's behalf. And to Salomon was giffin mair wisdom than was gevin to ony mortal king. Bot utterly this command forbiddis to mak ymagis to that effeck, that thai suld be adornit and wirschippit as goddis, or with ony godly honour, the quhilk sentence is expremit be thir wordis: *Non adorabis ea neque coles.* Thow sal nocht adorne thame nor wirschip thame as goddis. Now we suld nocht gif Goddis honour or Christis honour to ony ymage, bot to God allanerly, representit be ane image. And the ymagis of the Apostils and Martyris with utheris, representis thair trew and constant faith, quharin thai deit with greit panis for Christ is lufe, quhilk quhen we se and rememberis, we suld beseik God in our praieris to gyf lykwais to us a constant faith and a fervent lufe of God, quhairby we may be trew servandis to God as thai war, and to folow thair gud exemple, that finaly we doand as thai did, may cum to be, quhair thai ar in hevin.

2 Par iv. 3 Reg. vii. Num. xxi.

Exod. xx.

[Fol. xxiv. a.]

Alsua the ymage of our lady the glorious virgine Marie, beirand in her arme the bony ymage of hir sone commonly callit the baby Jesus, representis to us the blissit Incarnatioun and haly byrth of our salviour, that he was borne of the glorious virgine Marie, that sche was and is the mother of the natural sone of God as concerning his manly nature, thairfor the samyn ymage be representatioun techis us to honour and lufe the samyn glorious virgine as the mother of God.

The ix. Cheptour.

QUHAT panis ar thai, quhilk eftir the scripture God almychty schoris to the brekaris of this first command? We sall reherse thame plainly and schortly. First, aganis thame quhilk wantis the feir of God, or that feiris man mair than God it is writtin thus: *Si non in timore domini tenueris te instanter, cito subvertetur domus tua.* Gyf thow hald nocht thi self continually in the feir of God, thi house sall be soine cassyn downe. And in the secund cheptour of Jeremy it is writtin thus: *Scito et vide quia malum et amarum est, reliquisse te dominum deum tuum, et non esse timorem mei apud te dicit dominus deus exercituum.* Ken and se, that it is evil and bitter to the, because that thow hais left thi Lord God, and that my feir is nocht in the, sais our Lord God of hostis. And aganis thame quhilk will nocht haif the trew faith of halie kirk, or that giffis nocht ferme credit to the evangil of our salviour Christ is written in sanct Jhonis evangel: *Qui incredulus est filio, non videbit vitam, sed ira dei manet super eum.* He that will nocht gif sure faith to the sone of God, sall nocht se lyfe, bot the wrath of God, that is to say, the rychteous jugement of God bydis upon him. And to gyfe bot ane example: quharfor was the fair and excellent citie of Jerusalem uterlie destroyit, in the xlii. yeir efter the passion of our salviour, quharin perisched aleven hundreth thousand men and wemen, as it is gaderit fra Josephus Flavius and Egisippus? Trewlie for na uther cause principallie, bot that thai wald nocht knaw the tyme of thair visitation, that is, that thai wald nocht resaif the faith of our salviour Jesus Christ, quhen he in his awin propir persone

Commination of panis aganis the brekaris of the first command. Eccle. xxvii.

Jer. ii.

[Fol. xxiv. b.]

Jhon iii.

viseit thame with his preching and miraculis. Thridly, quha that wantis hoip in the mercy and help of God, or that lippinnis mair to the help of man, than of God, lat thame heir the maleson that God giffis thame be his Prophet Jeremie,
Jer. xvii. quhilk is this: *Maledictus homo qui confidit in homine, et ponit carnem brachium suum, et a domino recedit cor ejus.* Cursit and wariit is that man quhilk traistis and lippinnis in man mair
[Fol. xxv. a.] thane in God almychty, and puttis his hail defence, and principal succure in tyme of neid in ony flesche (that is to say) in mortal men quhilk of thame self is brukkil, febil and waik, and unable to help us by the will and powar of God. And mekil mair thai fall in the same maleson of God, quhilk puttis thair traist and confidence in help and succure of the devil quhilk is our perpetual enemie, and fra the beginning hais bene a man slaar and stude nocht in verite, bot evirmair is a lear, and the father and first beginnar of all lesingis. And of thame quhilk hais nocht the trew lufe of God and thair nychbour sanct Jhone the evangelist sais thus:
1 Jhon iii. *Qui non diligit manet in morte.* He that hais nocht the lufe of God and his nychbour, dwellis in dede (that is to say) he remanis in deidly syne, and sa is giltie of eternal damnation. And thus ye may se, that quhasaevir wantis the four principal verteous quhilk God requiris in this first command incurris the
Promis of rewardis to the keparis of this command. indignatioun of God. And quhat rewardis ar promissit in the scripture to thame quhilk hes the forsaid four verteous, ye may soine understand. First it is writtin in the Psalme: *Non est inopia timentibus eum.* Commonlie thai want na warldlie geir,
Psal. xxxiii. quhilk feiris God. And agane in the Psalme: *Oculi domini*
Psal. xxxii. *super timentes eum, et in eis qui sperant super misericordia eius ut eruat a morte animas eorum, et alat eos in fame.* The eyne of our Lord behaldis on thame that feiris him, and alswa upon thame quhilk hoipis on his mercy to deliver thair saulis
[Fol. xxv. b.] fra dede, and to feid thame in tyme of hunger and skantnes.
Psal. cxi. And it is said in ane uthir Psalme: *Beatus vir qui timet dominum.* Happie or blissit is that man quhilk feiris our Lord, with mony siclike autoriteis. And to all thame quhilk hais the trew leiffand and wourkand faith, our salviour makis this
Mar. xi. promis as we haif in sanct Markis Evangil: *Omnia quæcunque orantes petitis credite quia accipietis, et evenient vobis.* Veralie I saie to yow, quhatsumevir ye desire in your praier, beleif that

ye sall resaif it, and ye sall haif it. And in the secund of Abacuk and in the first of the Romanis this promis is maid: *Justus meus ex fide vivet.* My rychteous man be fayth (sais almychty God) sal leif. That is to say, the man or woman quhilk is justifeit or maid rychteous in my sycht throw a leiffand faith, and therin is perseverand, the same man is he that sal leive the lyfe eternal. And it is said expresly in sanct Jhonis evangil: *Qui credit in filium dei, habet vitam æternam.* He that trowis and fermely beleiffis in the sone of God, hais evirlastand lyfe, in this warld in hoip, and in the warld to cum in deid. Attour, how God almychty rewardis and sall reward all thame that puttis thair hail hoip and confidence in his mercy and gloir, it is declarit in sindry placis of the scripture, specially be sanct Paul writand thus to the Hebrewis: *Nolite amittere confidentiam vestram, quæ magnam habet remunerationem.* Tak gud tent, that ye tyne nocht your confidence, your traist or hoip in God, for it hais greit reward. How can ony mortal man haif greitar reward than to be deliverit and saffit fra the devil, syn, and eternal dede and to haif gevin to him eternal blys and joy that nevir shall end? Heir quhat sanct Paule sais to the Romanis: *Spe enim salvi facti sumus.* We ar maid saif throw hoip. To quhome agreis the prophet in the Psalme sayand thus: *Beati omnes qui confidunt in eo.* Blissit ar all thai quhilk puttis thair traist in God. The same halie prophet exhortand the peple to put thair hail confidence in God, sais thir wordis: *Sperate in eo omnis congregatio populi.* O ye congregatioun of peple hoip in God: *Effundite coram illo corda vestra.* Powr out your hartis afore him be trew and humyle confession of all your synnis. *Deus adjutor noster in æternum.* For God is our helpar and sall nevir leive us. Shortly, and ye will knaw quhow largelie and diversly God rewardis thame that hais in him trew hoip and confidence, reid or heir with diligence the Psalme that begynnis: *Qui habitat in adjutorio altissimi,* and ye sall find syndry greit consolacionis, throw special promissis of defens, help and mercy, and of eternal glore quhilk God makis in the same Psalme. And last of all quha that luffis God with perfite cherite, as this first command requiris, optenis and gettis greit benefittis and giftis fra God, temporal, spiritual and eternal. Of the first spekis sanct Paul to the Romanis on this maner:

Abacuk ii. Rom. i.

1 Jhon iii.

Heb. x.

[Fol. xxvi. a.] Rom. viii.

Psal. ii.

Psal. lxi.

Psal. lxxxi.

Rom. viii.

Scimus quoniam diligentibus deum, omnia cooperantur in bonum. We knaw weil (sais sanct Paul) that all thingis cummis for the best till all thame that luffis God. As he mycht say plainlie, God almychty hais sik ane special cure and providens on thame that luffis him, that he permittis na thing to chance and cum to thame, quhilk he turnis nocht to thair weil and profeit. For quhen he giffis to thame prosperite, he turnis it [Fol. xxvi. b.] to thair consolatioun, gif thai get adversitie, he turnis it to thair pacience, and be his special grace, in tyme of thair seiknes thai ar exercit in meiknes, be mennis afflictionis and contradictionis, thai leir wisdome, be mennis hattred and malice, thai grow in lufe doand gud for evil. Thai use all vertew to the gud gyding of thair lyfe. Thai use the precious body of our salviour Christ being in the sacrament of the Eucharist to thair spiritual fude and refectioun. Thai use the word of God to thair instructioun. Thai use the knawlege of sanctis and all gud men and wemen to thair exemple and edificatioun. Thai use the knawlege of evil men to thair zeile and compaciens. Thai use the knawlege of thair awin synnis (quharof thai haif trew penance) to thair continual humiliatioun.

Thus we may understand, that quhasaevir luffis God with trew lufe unfenyetlie, be his special grace, all thingis turnis to thair weil and profit. Of the secund our salviour sais thus Jhon xiv. in the Evangil of S. Jhone: *Si quis diligit me sermonem meum servabit et pater meus diligit eum, et ad eum veniemus et mansionem apud eum faciemus.* Quhasaevir luffis me, he sall keip my command, and my father sall lufe him, and to him sall we cum, and mak our dwelling with him. Quhat thing can be to ane christin man better, or mair precious thane to haif [Fol. xxvii. a.] the blissit Trinitie dwelland in the chalmyr of his hart, for Rom. viii. doutles siclike men ma weil say with Sanct Paul: *Si deus pro nobis quis contra nos.* Gyf God be with us, quha can be aganis us? And of the thrid reward quhilk is eternal, Jac. i. the Apostil sanct James writis plainlie on this maner: *Beatus vir qui suffert tentationem, quoniam cum probatus fuerit, accipiet coronam vitæ quam repromisit deus diligentibus se.* Happy is the man that tholis trubil, for quhen he is previt and knawin, he sall resaif the croune of lyfe, quhilk God hais promissit till thame that luffis him.

The x. Cheptour.

AND to cause all men and wemen leir and keip this first command with mair diligens, almychty God hais eikit to the same ane grevous commination of panis, and ane gracious promis of mercy. Thir ar Goddis wordis: *Ego sum dominus deus tuus, fortis, zelotes, visitans iniquitatem patrum in filios, in tertiam et quartam generationem, eorum qui oderunt me, et faciens misericordiam in millia his qui diligunt me, et custodiunt præcepta mea.* I am the Lord thi God, stark and jolious or eyndland, visityng or punising the iniquite or synnis of the fatheris upon thair sonnis, into the thrid and fourt generatioun, of thame quhilk hettis me, and giffis mercy till a thousand of thame quhilk luffis me, and keipis my commandis.

Ane grevous commination of panis and ane gratious promis of mercy quhilk God giffis in the end of the first command.

Because thir wordis ar verrai excellent, and contenis sum difficultie, we think it expedient to opin thame to yow at lenth. Quharfor, it is to be notit, that in thir wordis and in mony uthir placis of the halie scripture, God requiris verray mekil ane thing of us al, quhilk is to knaw how he behaiffis him self towart us? Trewlie til thame quhilk contemnis, dispysis, and lythleis him and his godly lawis, he is ane mychty and potent juge, to quhais powar and will na creature may mak resistence. Bot till thame that luffis him and his commandis, he is ane merciful father. And to cause us understand this ane thing, he repeittis thir wordis in the end of the first command, quhilk he proponit in the beginning of the same quhilk ar exponit and declarit to yow in the same place. And that ye may understand quhy he callis him self ane jolius or eyndland God, haif in your remembrance, that in syndry placis of the scripture, God almychty comparis him self to a gud man, the saule of man, or the synagoge of the Jewis, or the faithfull congregation of christin men and wemen, till ane spouse or ane gud wyfe. And the trew faith in God to a mariage, as he sais be his Prophet Osee: *Sponsabo te mihi in fide.* I sal marie the to my self in faith, and affermis the same, sayand be his Apostil sanct Paul writand to the Corinthianis: *Despondi vos uni viro, virginem castam exhibere Christo.* I have mareit yow to ane man, to be ane chast virgin

[Fol. xxvii. b.]

Osee iv.

2 Cor. xi.

to Christ. Now thairfore, quhen almychty God callis himself ane jolius or eyndlande God, he makis ane sair comminacion
[Fol. xxviii. a.] and grevous bosting of punitioun aganis all thame quhilk leiffis his faith, and gangis to idolatrie and heresie, fallis fra his hoip and confidens, to mistraist and disperacioun, and hais na trew lufe of God, bot rather contemptioun. All siclike personis leiffis God the spiritual husband of thair saule, and committis spiritual fornicatioun with the creaturis. Aganis
Psal. lxxii. quhom the Prophet sais thus in the Psalme: *Perdidisti omnes qui fornicantur abs te.* Thou O gud Lord hais destroyit all thame quhilkis committis fornicatioun, luffand ony creature mair thane the. As it is plainlie knawin, that man is properly callit a jelius or eyndland man, quhilk luffis his wife sa mekil, that all tymes with greit cure and diligens, he takis tent, that na man steir or provok hir till adultrie, that sche be nocht begylit throw faire wordis or giftis spokin or giffin to that effeck. Efter siclike maner of speking, God almychty is callit ane jelius or eyndland God, for als mekil as he will nocht be content gyf we lufe ony creature mair thane him, feir ony, or traist in ony creature mair thane in him, quhilk gif we do we commit spiritual fornicatioun to the displesour of God, and damnatioun of our saulis. And to this effeck, in the end of this first command, God giffis a fair comminatioun of rygorous punitioun aganis thame that leiffis him and contemnis him, and alswa ane swete and plesand promis of his mercy till al thame quhilk bydis and clevis fast with trew fayth, hoip and cherite to him, to the entent, that the transgressouris, at the leist for feir of paine, may begin to turne agane to him, and
[Fol. xxviii. b.] all gud men and wemen, with joy and blythnes may gang in the way of Gods commandis, till the kingdome of hevin. The sentence of the comminatioun is this. I will visie and punis the synnis quhilk the fatheris dois, nocht only on the fatheris, bot alswa on thair sonnis, procedand to the thrid and fourt generatioun, gif sa be that the sonnis follow the evil exemple of thair fatheris gif thai het me as thair fatheris hettit me, gif thai transgres my commandis as thair fatheris transgressit, sa that the sonnis keipand the command of God, be trew lufe as thai aucht to do, sal nocht be punissit with the eternal paine for thair fatheris synnis, suppoise sum tyme the sone is punissit with sum temporal paine for his fatheris syne, and

that be the rychteous permissioun of God, for sum gud cause seyn to his devine majestie, and unknawin to us.

Now quhat is the swete and plesand promis of mercy, quhilk God makis till all gud men? It is this. I will schaw and gif mercy untill a thousand, quhilk luffis me and keipis my command. Behald christin man, how (as the prophet sais) the mercy of God is abone all his warkis, and as sais sanct James: The mercy of God gangis abone his jugement, according as he sais in the Psalme: *Visitabo in virga iniquitates eorum, et in verberibus peccata eorum, misericordiam autem meam non dispergam ab eo.* I sall visie and punis thair wyckidnes with a wand, and thair synnis with strakis, yet I will nocht take away fra thame my mercy. And thir wordis ar said to that effeck, that suppose we be greit synnaris, yit we suld nocht dispair of the mercy of God, knawand weil and we will be his grace turne to him, he will haif mercy upon us, and gif we persevere in his service he sal croune us with the croune of glore in the kingdome of hevin. And gif we will nocht turne to him, but stiflie ganestand his vocatioun and folow our awin sensual will, lat us nocht dout bot God sall be till us ane rychteous juge and ane rygorous punissar of our synnis. Thus we mak ane end of the first command quhilk we haif declarit to you sumquhat largelie, because it is the grund and foundatioun of all perfection, conteynand the trew and perfeit service, quhilk in our hart we aucht to gif til our Lord God, to quhome be honour and glore for evirmair. Amen.

Jac. i. Psal. lxxxviii. [Fol. xxix. a.]

THE SECUND COMMAND.

The xi. Cheptour.

NON assumes nomen Domini Dei tui in vanum, nec enim habebit insontem dominus eum, qui assumpserit nomen Domini Dei sui frustra. Thow sall nocht tak the name of thi Lord God in vaine, for thi Lord God sal nocht leif him unpunissit, quhilk takis his name in vayne. How folowis the secund command efter the first? As the first command techis the hart to feir God, to belief fermelie his haly word, to traist upon God, lippin all gud upon him, to lufe him and

Exod. xx. The ordour of the secund command. [Fol. xxix. b.]

The rycht keping of the secund command. to louc him thairfore, sa the secund command teches the mouth, how it sal use the name of God. And thairfor we sall schaw yow the rycht use of the name of God, quhilk standis in five pointis speciallie. First to confesse opinly the name

Confession of our faith. of God and of our salviour Jesus Christ, granting and expreming with our mouth, the faith of our salviour afore all men, quhen neid requiris, and nocht to cesse fra confession of the same for ony plesour or panis that may be doine to us be

Math. x. men. Of this confession our salviour sais: *Qui me confessus fuerit coram hominibus, confitebor et ego eum coram patre meo qui in cœlis est.* He that confessis me afore men, I wil confesse him afore my father quhilk is in hevin. Secundly, nocht only with our hart, as the first command requiris bot

Louing and thankin of God. alsua with our mouth, we suld loue God and thank him in all tymes, baith in prosperite and in adversite, sayand with the

Psa. xxxiii. Prophet in the Psalme: *Benedicam dominum in omni tempore, semper laus ejus in ore meo.* I will blis the Lord in al tyme, evirmair his louing be in my mouth. Sayand alswa with Job:

Job ii. *Si bona suscipimus de manu dei, mala quare non sustineamus.* Gyf we haif resaivit guddis fra the hand of the Lord, quhy

Job i. suld we nocht thoil payne or punissioun? *Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum.* The Lord hais giffin, the Lord hais takin away, as it plesit the Lord, sa it is done, blissit is the name

[Fol. xxx. a.] of the Lord. Thridly, the name of the Lord God is richteously usit, quhen his haly word is trewly set furth, baith

Teaching or preching the word of God. privatlie and opinly. Privatly quhen the father techis his childrin and barnis, the master his servandis, the scuile master his disciples, how thai suld trow the artikillis of thair Crede, how thai suld keip and ken the commandis of God, and fle fra all synnis, and how thai suld pray to God for grace, be devote and faithfull prayar and saying of thair *Pater noster.*

Opinlie, quhen trew ministaris of Goddis word declaris it sincerelie and purely, to the edificatioun of the peple, in Faith, Hoip, and Cherite. Quhilk office belangis in special to al and syndry prelatis and personis of the kirk, to ilkane

2 Tim. ultimo. of thame sanct Paul sais thir wordis: *Prædica verbum, insta opportune, importune, argue, obsecra, increpa, in omni pacientia et doctrina.* Preche thow the word, be fervent, quhidder it be

takin in seasson or out of seassoun (that is, quhidder the peple be content or discontent with the trew worde) ympreif, repreif, exhort with all suffering and doctrine.

Fourtly, we use the name of God, as we suld do, quhen we make trew and faythfull invocatioun to his name, prayand to him devotely for his grace, that we may ordayn all our thochtis, wordis, and deidis to his godly plesour, and that he wald deliver us fra all our adversareis according to his plesour. Faithfull praying to God.

This is the trew service quhilk God requiris of us, that we lippin nocht in our awin powar, wisedome and gudnes, bot only in the powar, wisedome, and gudnes of God, evirmair calling for his grace to be with us in all our deidis, quhilk gyf we do, we sall suerly be saiffit, according to the promis of God maid in the secund of Johel: *Omnis qui invocaverit nomen Domini, salvus erit.* Quhasaevir sall call upon the name of our Lord God sal be saiffit. [Fol. xxx. b.] Johel ii.

The fift point quharin standis the rycht keping of this command, is (quhen necessite requiris) to sweir lauchfully be the name of God, according as it is writtin: *Dominum deum tuum timebis, et illi soli servies, et per nomen illius jurabis.* Thow sall feir thi Lord God, and him only (as God) sall thow serve and be his name thow sall sweir. Heir it is expedient to schaw quhat is sweiring, and quhow mony verteous conditions ar requirit to lauchful sweiring. Deut. vi.

As concerning the first: Sweiring is nocht els bot invocatioun or calling on God to beir witnes to us that our wordis ar trew, quhen we afferme ony thing to be trew, or that we sall fulfil our promis. For as sanct Augustine sais: it is all ane thing to say, be God, and to say, God is my wytnes. Secund, quhow many verteous conditionis ar requirit to ane lauchful eith? Thre, quhilk ar plainly expremit in the fourt of Jeremie: *Et jurabis: vivit dominus, in veritate, et in judicio et in justitia.* Thow sal sweir, the Lord leiffis (that is to say, as trew as the Lord leiffis) in verite, jugement, and rychteousnes. Jer. iv.

The first conditioun requirit to ane lauchful eith is verite or truth, thou suld be sikkar that the cause or matter quhilk thow confermis with ane eith is trew. The secund conditioun is rychteousnes. Thow suld be sykkar that the thing quhilk [Fol. xxxi. a.]

thow sais is just, or that, quhilk thow promissis to do with ane eith, may be justly and lauchfully done. The thrid conditioun is jugement (that is to say) discretioun. For thow suld nocht sweir at all tymes nor for all matteris, suppose thai be trew and just, bot allanerlie quhen greit neid requiris and thane with greit deliberatioun, discretion, and avisement. Gyf thow wantis ony of thir thre conditionis, thi eith is unlauchful and (as sanct Heirome sais) plaine perjurie or meinsweiring. When thow sweris without verite, thow makis ane fals eith. Agane, quhen thow sweiris without rychteousnes, thow makis ane unjust and wickit eith. When thow sweiris hastelie without the jugement of discretioun, thou makis ane vaine and fulehardie eith. And sa doand thre maner of wayis thow brekis this command takand the name of God in vaine. And this doctrine is conforme to the expositioun of this command, quhilk our salviour giffis in the evangil, sayand thus: *Audistis quia dictum est antiquis, non perjurabis, reddes autem domino juramenta tua. Ego autem dico vobis, non jurare omnino, nec per cœlum, quia thronus dei est, neque per terram, quia scabellum est pedum ejus, neque per Hierosolimam, quia civitas est magni regis, neque per caput tuum juraveris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo vester est est, non non, quod autem his abundantius est, a malo, est.* Ye haif hard quhow it was said to thame of auld tyme, thow sall nocht forsweir thi self, bot sall performe thi eith to God: bot I say to yow, sweir nocht alutterly (that is to say, sweir nocht without verite, rychteousnes and discretioun as is aforesaid) nother be hevin, for it is Goddis seit, nor yit be the erd, for it is his futstule, nother be Jerusalem for it is the citie of the greit king, nother sall thow sweir be thi heid, because thow can nocht mak ane hair quhyt or black. Bot your talking sal be, ye ye, na na, for quhatsaevir is mair thane this, that cummis of evil. Quhilk suld be understand swa, that nochtheles quhen my nychbouris neid or profit requiris and the Juge biddis me sweir the verite, I may sweir lesumlie thane, for that is nocht to tak the name of God in vaine, bot to haif it in greit price, and as maist halie, quhen the verite and rycht is confermit be it, the lesing is confoundit, men is brocht to peace and rest, obediens aucht to the Jugis, and hear auctoriteis is completit, the pley ceissit.

Math. v.

[Fol. xxxi. b.]

Lauchfull suering be the name of God.

Sanct Paul swair oft tymes in his Epistils, to conferme the verite, saying thus: *Testis enim mihi est deus.* God is my witnes, or I tak God to witnes. Rom. i.

The xii. Cheptour.

QUHA brekis the secund command? Thai that sweris be the name of God fulehardelie, nocht taking tent of ane evil use, thai that sweris ane lesing, mainsueris thame self, wariis bannis and widdillis thair saule, to excuse thair fault, or for ony vaine mater. Thai that brekis thair eith or vow, quhilk was wisely maid, and mycht be kepit to the louing of God. And thai that sweiris lesum mariage amang thame self and keipis it nocht, ar mainsworne and brekis this command. Thai that vowis and oblissis thair self be ane eith, to ony unlesum evil thing. Thai that tellis thair awin fantaseis for Goddis worde, or takis Goddis word to conferme thair fals teching or heresie with al. Thai that luffes nocht and louis nocht the name of God for all thing, baith in prosperite and adversite. Thai that abusis the name of God to coungeir the devil be inchantmentis, be expresse or privat pactionis with him or waittis on siclike or ony of the laif of the abusis of the name of God, and mendis thame nocht to thair powar. Thai that will nocht chasteis or snibe thair barnis fra lesingis, sweiring, banning and widling, and techis thame nocht to lofe God and thank him at all tymes, nocht allanerly for meit or clayth or temporal geir, bot for all gudnes in saule and bodie, and will nocht teche thame to call upon the name of God in all necessiteis and perillis, to defende thame fra all thair enemeis. For thair is na thing that displesis the devil sa mekil and stoppis all evil, as to call upon Goddis name with faith and devotioun. Fynallie, thai brek this command, that ar in thair wordis prydful, helie, vaine glorious, thai that avantis or prysis thame self of thair wisdome, rychteousnes, ryches, strenth or ony uther thing, ascrivand the samyn to thame selfis, or thair throw dispysis thair nychtbour, as did the pridful Pharisiane. For the quhilk and all uther gud, the glorious name of God allanerlie suld be louit and thankit. And (that suld haif bein said first) all thai abusis the name of God aganis the secund command, quhilk

Brekaris of the secund command.

[Fol. xxxii. a.]

[Fol. xxxii. b.]

being ouircommit with fair wordis, giftis or panis, denyis God our salviour Christ, and the trew catholik faith of haly kirk. Alswa, thai that with thair evil maneris, lyfe and conversatioun, causis the name of Christ to be blasphemit amang the Infidelis. Alswa, all negligent and ignorant prelatis and personis quhilk aucht be thair office to set furth the word of God and instruck the peple quhilk belangis to thair cure and negleckis or will nocht do it, thai syne aganis this command.

Commination of panis to the brekaris of this command.

To the secund command is eikit a grevous comminatioun of punisioun aganis all the transgressouris of the same: *Nec enim habebit dominus insontem eum, qui sumpserit nomen dei sui frustra.* Our Lord God sall nocht acompt him to be ane innocent, that is, sal nocht lat him be unpunissit, quhilk takis the name of his Lord God in vaine. The sentence of this comminatioun is this, quhasaevir thai ar quhilk abusis the name of God, be ony unjust, fals or vaine eith, sal be grevously punissit of God, other in this warld, or ellis in the warld to cum. And suppose thair is mony greit synnis committit and doine amang the peple, quhilk be the rychteous jugement of God is abil to bring upon us the greit scurge of God, as the swerd, the pest and darth, and skantnes of vittallis, yit undoutandly, the abhominabil abusioun of the name of God amang al the laif, ye and apparandlie abone all the laif, inducis and bringis apon us the vengeance of God, and all his scurgis and plaigis. Meinsweiring, vain swering, horribil blasphematioun of the memberis of our salviour Christ, unreverent swering be his blude, be his woundis, be his bodie, quhilk wordis ar ugsum to ony gud christin man or woman to heir, nochtheles, thai ar usit amang the peple without ony sufficient repreif and punischment. Quharfor, lat every christin man and woman, bot specially al house haldaris, tak gud tent to the wordis quhilk the Wisman sais: *Vir multum jurans implebitur iniquitate, et non discedet a domo illius plaga.* The man that is a greit swerar sal be full of wikitnes, and the plaige of God sall nocht pas by or gang fra his house. It is expedient thairfor, that ilkane househaldar, first to reforme him self fra al unlauchful and vaine sweiring, syne ordand sum honest and scharp punitioun be the maner of ane law in his house, aganis all thame that hais use or custome to tak the name of God in vaine, that thai may eschaip the plaige of

[Fol. xxxiii. a.]

Eccl. xxiii.

God, and use the name of God with devotioun and reverence, as it becummis the servandis of God to do.

The heretik Arrius blasphemit our salviour Christ denyand his devinitie, bot he eschapit nocht the vengeance of God, for quhen he passit to the scheild to purge his wame, al his bowallis and guttis fell doune throw him, and swa deit miserablie. Cerinthus, quhilk likwayis denyit the Godheid of our salviour, the house quharin he was bathand and weschand him self, fell doune apon him and slew him. Rapsases, quhilk was lieutenant and cheif captane of the greit oist of the Assyrianis he blasphemit the Lord God of Israel, for the quhilk, the angel of God in ane nycht slew him with a hundreth fourscoir and five thousandis of the Assyrianis armye, and the king of the Assyrianis yeid hayme and was slaine be his awin sonnis. Quharto suld we speik mair of this matter, all the Cronickillis and histories of the warld beris witnes, that meinswornemen, greit sweraris, abhominabil blasphemaris, cheapit nevir greit punitioun, othir a gait or uthir. Sa horribil a syn it is to abuse the halie name of our Lord. And on the uther part, to knaw quhat greit rewardis ar promissit in the scripture to all thame quhilk kepis this command, we neid nocht to use lang declaratioun. Ye hard afore be the Prophet Johel, how that salvatioun is promissit till thame, quhilk faythfully callis on the name of the Lord. And in the first buke of the kingis it is said thus: *Quicunque honorificaverit me glorificabo eum.* Quhasaevir sall honour me, I sall glorifie him. And the prophet sais in the Psalme: *Laudans invocabo dominum, et ab inimicis meis salvus ero.* I will lofe and call on the Lord and sa sal I be saif fra my enemies. And alswa ane excellent promis is maid in the Psalme, that quhasa sweiris to his nychbour ane lauchful eith and begylis him nocht sall dwel in the tabernakil of our Lord, and rest in his halie hil. And quhasa prayis devotly in the name of Christ, he hes ane promis maid to him, that quhatsaevir he aske of God the father eternal, it sall be grantit to him. Now tak tent I pray yow quhow greit gud to man it is to be saiffit, to be glorifyit, to be deliverit fra our enemies to dwel in the tabernakil of God, and to optane fra God all our petitionis quhat can we desyre mair? To God thairfor be honour and glore evirmair, Amen.

[Fol. xxxiii. b.]

4 Reg. xix.

Promissis of rewardis to the keparis of this command.

1 Reg. ii.

Psal. xvii.

[Fol. xxxiv. a.]

Psal. xiv.

Jhon xvi.

THE THRID COMMAND.

The xiii. Cheptour.

MEMENTO ut diem sabbati sanctifices, etc. Remember that thow hallow the Sabboth day.

The order of the thrid command.

How followis this command, in ordour efter the secund and the first. As the first command techis the hart, the secund command the mouth, sa the thrid command techis the outwart memberis how thai suld haif thame self in the rycht worschipping of God. Quhat is the cause that this command begynnis with this word, Remember? As experiens schawis us, we ar all ouirmekil gevin to ydelnes, sweirnes and carnal lustis of the bodie, quhilk causis us to be owyr negligent in the trew service of God, with our body and membris thairof. To bring us tharfor fra this negligens in the beginning of this thrid command, God sais Remember, be nocht sweir or negligent, bot tak gud tent to ken and keip this command.

[Fol. xxxiv. b.]

Declaration of the Sabboth day.

Quhat is the sabboth day, quhilk God commandis to be hallowit? This worde Sabboth day is nocht ellis bot a day of rest, and unto the Jewis it was the sevint day of the wouk, quhilk we cal Satterday, quhat day the Jewis thair self, thair barnis, servandis and bestis suld haif rest fra all bodily service or servile labouris, quhilk servandis mycht do or was wont to do. Ar we christin peple oblissit to keip that sabboth day with the Jewis? Quhen we spek of the sabboth day, we suld consider twa thingis, the tane is ceremonial, the uthir is moral. As concerning the ceremonial quhilk was nocht ellis bot that thai suld keip thair sabboth day allanerlie apon the sevint day of the wouk, we ar nocht oblissit to keip it, for our salviour Christ be the merittis of his passion, hais deliverit us al fra the bondage of the law of Moyses, in takin quharof the vail of the tempil raif in pecis in tyme of his passion. And the Apostil sanct Paul repreiffis rycht scharply the Galathianis for that, that thai observit dayis and monethes, tymes and yeiris efter the ryt and custome of the Jewis. Sa we are nocht oblissit to keip the sabboth day apon the satterday as the Jewis did be command of the law. Bot as concerning the moralite of the sabboth day, we suld keip it on the Sun-

The ceremonie of the Sabboth day.

Gal. iv.

[Fol. xxxv. a.]

dayis and uthir halie dayis commandit be the haly kirk to be kepit haly. Quhy was the sabboth day translatit and changeit to the Sunday? First, that we christin men suld nocht be lyke Jewis, trowand that the Sabboth day was haliar thane ony uther day of the wouk in the awin nature, bot to christin men all dayis suld be haly. Mairouir, as the sabboth day was commandit to be kepit haly, in resting fra all labouris, in remembrance of that rest quhilk God restit the sevint day efter the creatioun of the warld. Sa we christin pepil be the ordinatioun of the Apostillis and haly kirk, keipis haly the Sunday, in the remembrance of that rest quhilk our salviour tuk in his bodie within the sepulture efter the wark of our redemption, quhen he deliverit us fra the dangier of syn, the devil and hell, and upon the Sunday eirly in the morning, raise potently in body and saule, owyrcame the dede and began a glorious and immortal lyfe, quaharto we hoip to cum be faith and obediens to his law.

The moralitie of the sabboth day.

The translatioun of the saboth dai to the Sunday.

Mairouir, it is heir to be notit that the ceremony of the Sabboth day, quhilk the Jewis kepit, was ane figure be ane morall significatioun of that spiritual rest, quhilk all we christin men and wemen suld haif in our conscience all the dayis of our lyfe. For that amang the Jewis, nother man nor best mycht work ony wark on the sevint day, quhilk was callit thair Sabboth day, bot all tuik thair temporal and corporal rest fra all labouris, it was ane figure be ane moral significatioun, that christin men and wemen suld get rest in thair consciens be ane leivand fayth in Christ Jesu here in this warld, and finally eternal rest in the warld to cum. And that we suld rest fra our awin carnal warkis, that we suld mortifie our fleschlie desyris, quhilk, the mair that thai ar mortifyit, we haif the mair rest in our conscience. And this spiritual sabboth day suld we keip continually all the days of the wouke, and it is callit *Juge sabbatum*, that is to say, the continual rest of our consciens, for as concerning the spiritual rest of our consciens, all dayis suld be elyk. And to this spiritual rest of our consciens Christ our salviour callis us all sayand thus: *Venite ad me omnes qui laboratis, et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me quia mitis sum et humilis corde, et invenietis requiem animabus vestris. Jugum enim meum suave est, et onus meum leve.*

Of the spiritual and continual rest of our consciens.

[Fol. xxxv. b.]

Math. xi.

Cum to me all ye that laboris and ar ladin with byrdingis, and I sall refresche yow. Tak my yok upon yow, and leir fra me, for I am gentil and meik in hart, and ye sall fynd rest in your soulis, for my yoik is sweit and my byrding is lycht.

The rycht keeping of this command.

Quhow suld we keip the sunday haliday? Eftir this maner, thai that ar all the wouke in labouris and cummis nocht, or may nocht get leif to cum the laif of the wouke to the kirk, on the sunday suld haif rest and space to convein and gadder with the laif, to thank and loif God, heirand devotly the devine service, and specially the hie Mes, or at the lest ane said Mes, and alswa heir the word of God prechit gif thai may get it. Offer to God thair hart contrite as ane spiritual sacrifice, gif thai haif maid in the wouke dayis ony falt to thair nychbour, on the Sunday to be reconsalit to him agane, and mak him amendis at thair powar, loif and thank God for all his benefittis gevin to thame generallie or speciallie, pray to God for his grace and his mercy, for incres of faith, hoip and cherite amang christin peple. That God (gif it be his will and godly plesour) prosper the fruitis of the ground, ceise all weris, stanche all pestilent seiknes. Mairouir on the sunday, the father suld teche his barnis, the mastir his servandis, to ken and feir God, to ken the artikillis of our fayth, how thai suld say thair *Pater noster* to God, with faith and devotion, to ken and keip the commandis of God, to forbeir all deidly synnis, thus suld thai do als mekil as thai can and may, according to the grace of God gevin to thame. Furthermair, on the sunday men suld rest fra bodily labouris in getting of temporal geir, except sum greit necessite or utilite of him self or of his nychbour or of the common weil, quhilk may nocht be weil postponit may excuse thame. And abone all this, all men and wemen with diligens, nocht only suld forbeir vice and syn on the Sunday and all other dayis, bot specially on the sunday, suld eschew all ydilnes, vaine talking, bakbyting, sclandering, blasphematioun of the name of God, and contentioun and also all occasionis of syn, as dansyng, unnecessarie drinking, wantones, lecherous sangis and tweching, hurdome, carting and dysing, and specially carreling and wanton synging in the kirk, and all uthir vice quhilk commonly hes bein maist usit on the sunday. Agane on the sunday we suld nocht only offre our hart to God, bot alswa we suld offer part

[Fol. xxxvi. a.]

[Fol. xxxvi. b.]

of our warldly geir, be almous deid to the puir peple everilk man and woman mekil almous or litil, as God hes gevin to him warldly substance. Brevelie, on the Sunday, men and wemen suld fulfil (mair thane ony other day) all the deidis of mercy and cherite to the puir.

Quha brekis thair halie day? All thai quhilk will nocht exerce and occupy thame self in thir spiritual warkis afore rehersit. Thai that will nocht heir the word of God, loif and thank him in company of the christin peple. Thai that will nocht thoil thair servandis to cum to the kirk on the Sunday, bot kepis thame in warldly besines occupeit, for thair vile lucre in doing of thair warldly erandis. Thai that cummis to the kirk and prayis nocht nor worschippis nocht God als well with the spirit as with the mouth and inwartlie in verite. Thai that beand in the kirk in the tyme of Goddis word or service, occupeis thame self in vaine evil or ony warldly talking, lauchhing, scorning, or ony siclik doingis.

Quha brekis thair haly day.

Is thair na uthir haly day bot the Sunday? Yis veralie, the dayis of all the Apostillis, of the glorious virgin Mari and uthir sanctis ordanit to be kepit, and in use to be kepit be the halie kirk and hail congregatioun of christin men, quhilk we suld keip halie efter the maner and forme afore rehersit. And quhasa contemnis to keip thame, cannocht excuse thame fra syn, and breking of this command.

Uthir halidayis by the sunday.

How mekil almychty God detestis the transgression of this thrid command, we may gadder of the buke of Nowmeris. Thair was a certane Jew, quhilk on the sabboth day gadderit a few stikkis, aganis the command of the law, for the quhilk transgressioun, be the special command of God he was slanit to the dede. Be this historie we may understand how grevously the peple synnis in breking of the Sunday and uthir haly dayis, quhilk na dout is ane of the special causis of the calamiteis and greit plaigis and misereis quhilk we feil daylie amang us send be the hand of God. Sa greit is the wickitnes and miserable cowatousnes of mony men that (as it apperis plainly) thai contempne all haly dais of the kirk, thai disdein to heir the word of God, thai lychthye all ceremoneis doin in the kirk, ordanit to steir the peple to devotioun, thai dispise all ministaris of the same. And quha can deny, bot that this transgressioun of halydayis is ane grevous syn, and is able til

[Fol. xxxvii. a.] Commina-tionis aganis the brekaris of the haly-dais. Num. xv.

Promissis of rewardis

to the keparis of the halydais. induce and bring upon us the wrath of God? And quha that kepis thair halydais, forberand temporal warkis and besynes, and exercis and occupeis thame self in fervent prayar amang the laif of the peple in the house of prayar, callit the kirk, heris or seis the Mes devotly, heris the word of God diligentlie, reconseilis thame self to God and thair nychbour unfenyetly, fulfillis the dedis of mercy cheritably. Thai and siclik personis can nocht want thair reward, quhilk salbe gevin to thame of God, baith temporally and eternally, according as our salviour promissis sayand thus: *Quærite primum regnum dei et justiciam ejus, et hæc omnia adjicientur vobis.* First of all seik for the kingdome of God, and the rychteousnes of the same, and all thai thingis quhilk pertenis to your temporal leving, salbe ministerit to yow. Na man can sufficiently expreme with toung, quhat grace and spiritual gud a christin man gettis in diligent hering the word of God. Quhat is mair to be desyrit of a christin man and woman, thane to get the giftis of faith, compunctioun, remissioun of synnis, the haly spirit, trew knawlege of God and of thine awin self, reconciliatioun with God and thi nychbour, pece and rest of thi consciens, joy in the haly spirit, the gift of trew justificatioun, and finally eternal lyfe. All thir spiritual giftis of God ar obtenit and gottin, be diligent hering and leiring the word of God, praying, contritioun, with the laif of spiritual exercitionis, quhilk we declarit afore to yow. To God thairfor be louing and thankis, honour and glore evirmair. Amen.

Math. vi. [Fol. xxxvii. b.]

HEIR FOLLOWIS ANE INTRODUCTIOUN TO THE COMMANDIS OF THE SECUND TABIL.

The xiiii. Cheptour.

BECAUSE the sevin Commandis writtin in the secund tabil techis us our dewtie quhilk we aucht to our nychbour, declaris how we suld beir us to him in our hart, word and deid, afore we cum to the expositioun of the same commandis, we think it expedient to expone the command of lufe

quhilk we aw to our nychbour, for trewly the same lufe is the ground and beginning of al gud deidis, wordis and desyris, quhilk thir sevin commandis requiris of us towart our nychbour, nother can ony man or woman be knawin to lufe thair nychbour, bot only be fulfilling of thir commandis. For doutles he luffis his nychbour in deid, quhilk according to thir sevin commandis, nocht only dois na skayth to him, bot also dois al gud to him, that he may and suld, be the directioun of thir sevin commandis. As we reid in the evangil of sanct Mathew, thair came ane doctour of the law till our salviour, and proponit til him a questioun, tempand him and said: *Magister quod est mandatum magnum in lege?* Mastir, quhat is the greit command of the law? To this question our salviour maid answeir, rehersand twa commandis of lufe, quharof the tane was this. Thow sall lufe thi Lord God with all thi hart, and with al thi saule and with al thi mynd. This is the gretest and first command. And of this command of lufe quhilk we aw to our Lord God, we maid declaratioun in the exposition of the first command. The secund command is of the lufe quhilk we aw till our nychbour, quhilk is this: *Diliges proximum tuum, sicut teipsum.* Thow sal lufe thi nychbour as thi self. For the plain understanding of this command of lufe, the wordis is to be notit quhilk sanct Paule sais to the Romanis: *Qui diligit proximum, legem implevit.* He that luffis his nychbour, fulfyllis the hail law. Gyf ye merveil how a man luffand his nychbour, fulfillis and kepis the hail law, mervail nocht, for the lufe of God is includit in the lufe of our nychbour. For we aw to lufe our nychbour in God, or for Gods lufe, and gif we lufe him principally for ony uthir cause, we lufe him nocht sincerely and purely as we aucht to do, it followis thane, that quhasa luffis thair nychbour sincerely and purely, thai lufe God, and sa thai keip the commandis contenit in the first tabil, quhilk ordouris and direckis us to the lufe of God. And quhasa luffis thair nychbour, thai keip the seven commandis writtin in the secund tabil, quhilk ordouris and direckis us to the trew lufe of our nychbour. Sa we may weil conclude, that quhasaevir luffis thair nychbour trewly, thai fulfil the hail law of moral commandis. And this is wel declarit be the Apostil sanct Paul, sayand thus: *Nam non adulterabis, non occides, non furaberis, non falsum testimonium*

[Fol. xxxviii. a.]

Exposition of the command of luf quhilk we aw to our nychbour.

Math. xxii.

Rom. xiii.

[Fol. xxxviii. b.]

Rom. xiii.

dices, non concupisces, et si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum. Thow sal nocht commit adultery, thow sall nocht steil, thow sall nocht beir fals witnes, thow sall nocht covit ony thing fra thi nychbour, and gif thair be ony uther command it is comprehendit in this word: Thow sall lufe thi nychbour as thi self. For, sen lufe of our nychbour is na thing ellis, bot to wil and desyre gud to him, quhasaevir luffis thair nychbour as thair self, thai do as thai wald be done to of resone. Thai will thame na skayth with thair hart, thai speik na evil to thame with thair mouth, thai do na skayth to thame in thair deidis, bot contrary, thai will thame all the gud thai
[Fol. xxxix. a.] can, thai spek to thame and of thame gud wordis, thai do thame gud in deid at thair powar quhen thai suld do it. And sa the word of sanct Paule is trew, quhilk he sais, quhasa luffis thair nychbour fulfillis the law. And because that this command biddis us lufe our nychbour as our self, we suld first leir efter quhat maner we suld lufe our self, to that effeck, that efter the same maner we may lufe our nychbour.

How suld we lufe our self? How suld we lufe our self? Veraly, thre maner of wayis. First we suld lufe our self and sa our nychbour with ane honest and **Honest and haly lufe.** halie lufe, nocht to syn or to persevere in syn, or to foster and nurisch our self or our nichbour in evil, for as the Prophet sais **Psal. x.** in the Psalme: *Qui diligit iniquitatem odit animam suam.* Quhasa luffis wikitnes or syn, he hettis his awin saule. And **Eccle. xiv.** evin sa sais the wisman: *Qui sibi nequam est, cui bonus erit?* He that is evil to him self, to quhome can he be gud? Thane it followis weil, that nother proud man, nor ireful, invious, swere, cowatous, licherous or gluton luffis thair awin saul, because thair lufe is nocht honest and haly, quhilk lufe God requiris of us all, according as the eternal wisdome of God **Eccle. xxiv.** sais be the mouth of the wisman: *Ego mater pulchræ dilectionis.* I am the mother of fair, honest and haly lufe, quhilk is to desyre the remissioun of synnis and grace of God, quharby our saulis may be saiffit. According as it is writtin in the
[Fol. xxxix. b.] wisman: *Miserere animæ tuæ placens deo.* Haif mercy on thi awin saule, that thow may pleis God. Quharfor quhasa kennis **Eccle. xxx.** thair nychbour to leif in syn, and suld and may reforme him and wil nocht, thai lufe nocht thair nychbour with ane honest lufe as thai suld do.

Secundlie, we aucht to lufe our self and sa our nichtbour, with ane affectuous and trew lufe unfenyetly. For quhen we lufe our nychbour principally for our awin profit and plesour, and nocht to his lauchfull profit and honest plesour, thane we lufe him nocht with ane trew lufe, for than, quhen our profit ceissis our lufe ceissis, quhen our plesour quhilk we get be him ceissis, thane incontinent we ceis to lufe him. Of siclike ane lufe it is writtin in the buke of the wisman: *Est amicus socius mense, et non permanebit in die necessitatis.* The wisman sais, that thair is ane freind quhilk will beir us company at our burde, to tak part of our meit, bot he will nocht byde with us in tyme of our nede. And the warld (alace thairfor) is full of siclike luffaris, quhairfor christin man, leir to lufe thi nychbour as thi self trewly and unfenyetly. That is to say, as thow luffis thi awin self at all tyme baith in prosperite and adversite. Sa thow aucht to lufe thi nychbour with perseverance, according as the wisman sais speikand of a trew freind: *Omni tempore diligit qui amicus est et frater in angustiis comprobatur.* He that is a freind luffis at al tymes, and a brother is knawin in tyme of trubil. Alswa thow suld leir to lufe him effectuously, nocht with fair wordis allanerly, bot with word and deid bayth, according as S. Jhon sais: *Non diligamus verbo neque lingua, sed opere et veritate.* Lat us nocht lufe our nychbour allanerly with word and toung, bot with deid and verite. To quhom agreis sanct Paul sayand: *Dilectio sine simulatione.* Lat our lufe be without dissimulatioun or fenyetnes. Thairfor all thai quhilk luffis thair nychbour allanerly in tyme of thair prosperite and nocht in tyme of thair adversite, or allanerly sa lang as thai get profit be thame, or allanerly with thair word and nocht with thair deid at thair powar, thai lufe nocht trewly thair nychbour as thame self. Of quhom the Prophet sais in the Psalme: *Loquuntur pacem cum proximo suo, mala autem in cordibus eorum.* Thai speik peace with thair nychbour, bot mekil evil remanis in thair hartis. Thridly, we suld lufe our nychbour as our self with just ordour, quhairof it is writtin: *Ordinavit in me charitatem.* God almychty our hevinly spouse, hais ordanit trew lufe in me. And be the just ordour of lufe, we suld lufe God abone our self, and our nychbour as our self, and our warldly geir under our self. Thairfore quha luffis

Trew and unfenyet lufe.

Eccle. vi.

Prov. xvii.

[Fol. xl. a.]

1 Jhon iii.

Rom. xii.

Constant and perseverant lufe.

Psal. xxvii.

The ordour of cherite.

Cant. ii.

thame self, thair nychbour or thair warldly geir abone God or mair thane God, sa that for the lufe of thame self, thair nychbour or thair geir, thai cure nocht to brek the command of God, thai lufe nocht thame self or thair nychbour with ane just ordour of cherite. Quhairfor our salviour sais: *Qui amat patrem aut matrem plusquam me, non est me dignus, et qui amat filium aut filiam super me, non est me dignus.* He that luffis his father or mother mair thane me, he is nocht worthy of me. And he [Fol. xl. b.] that luffis his sone or his dochter abone me, he is nocht worthy of me. That is to say, gif the cace fortune that other thow mone displese thi father or thi mother, thi sone or thi dochter, or ony uthir freind or nychbour, or els thow mone displese God, be breking of his command, sa that thow can nocht bayth plese God and thame to gidder at that tyme, thane in this cace thow suld keip the ordour of cherite, and erar displese al the freindis thow hes, than that thow suld brek ane command of God and sa displese him. Or gif ony of thame wald intyst counsel, and draw the to ony unlesum thing, in sa mekil that gif thow do nocht thair counsel and bidding, thow sall tyne thair favour. In this case cure nocht to tyne thair favour, that thow may haif the favour of God, and sa doand thow luffiis God abone thi nychbour. Mairouir, gif ony man or woman wald counsell or command the to do ony thyng, expresle agane the command of God, and that under na les paine than tinsal of all thy warldly geir and landis, ye and of thi life, quhilk is derast to the of all the laif. In this case thow suld cheis to tyne thi lyfe and all thi geir, erar than to brek ane command of God, and sa doand, thow luffis God abone thi self according to the dew ordour of Cherite.

Math. x.

The xv. Cheptour.

Quha is our nychbour?

QUHEN almychty God sais, lufe thi nychbour as thi self, we suld leir to knaw quha is our nychbour, quharin the Jewis and also mony christin men and wemen ar begilit, understanding the command of God in ane wrang sence, thinkand that na man is thair nychbour, bot thai allanerlie, quhilk ar thair carnal and warldly freindis, thair awin cuntremen, or thai that dwellis neir hand thame. Bot our salviour techis in the parabil or similitude quhilk he gaif of the

[Fol. xli. a.]

Luc. x.

woundit man that lay in the hie way, betuix Jerusalem and Hierico half dede, half quik, that ilk a man is to everyman a nychbour, quhilk other hais mercy of ane uthir, or ellis to quhom another man ma haif mercy. That is to say, al men and wemen may be callit my nychbours, quhilk hais mister of my help, and al men and wemen may be callit my nychbouris, quhilk may help me, sa all men is nychbour til every man. For the Samaritane, suppose he was of ane strange cuntre, and comptit amangis the Jewis as ane enemie, yit because he come by the woundit Jew seand him, had compacience on him and helpit him, he was his trew nychbour. Quhairfor, quhen God biddis the lufe thi nychbour as thi self, thow suld understand by this word nychbour, all men and wemen, quhidder thai dwell neir hand or far of.

Of the lufe quhilk we aw to our enemye.

Mairouir, the Jewis understude the same command in ane wrang sence (and lykwais dois mony christin men and wemen) trowand that thai suld allanerly lufe thair freind, and that thai may lauchfully het thair enemie. Bot our salviour Christ in the evangil giffis the trew understanding of the same command, techand plainly, and swa givand command to lufe bayth freind and fa. Thir ar his wordis: *Audistis quia dictum est, diliges proximum tuum et odio habebis inimicum tuum. Ego autem dico vobis diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos, ut sitis filii patris vestri qui in cœlis est, qui solem suum oriri facit, super bonos et malos, et pluit super justos et injustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? Nonne et publicani hoc faciunt? Et si salutaveritis fratres vestros tantum, quid amplius facitis? Nonne et publicani hoc faciunt? Estote ergo vos perfecti, sicut et pater vester cœlestis perfectus est.* Ye haif hard how it was said: Thow sall lufe thi nychbour and het thine enemie. Bot I say to yow, lufe your ennemeis, blisse thame that curssis yow, do gud to thame that hettis yow, pray for thame quhilk dois yow wrang and persecutis yow, that ye may be the sonnis of your father quhilk is in hevin, for he causis his sonne to rise on the evil and the gud, and sendis his rayne on the just and unjust. For gif ye lufe thame (allanerly) that luffis yow, quhat reward sall ye haif? dois nocht the Publicanis evin sa? And gif ye be freindly to your friendis only, quhat singlar thing do ye? [Fol. xli. b.] Math. v.

dois nocht the Publicanis alswa siclik wais? Ye sall thairfor
Quhasa hettis ane man, luffis na man cheritablie.
be perfit, evin as your father in hevin is perfit. In thir wordis of our salviour we may understand that quhasa hettis bot ane man in all the warld, he luffis nane in al the warld, with the lufe of cherite and meritoriously to the plesour of God, suppose he may lufe thame with ane warldly or natural lufe.
[Fol. xlii. a.]
And quhy? For Cherite is excludit and put away fra the saule of man be ane deidly syn, than it followis weil, that gif thow beir hettred at ony man, quhatsumevir he be, friend or fa, nychbour or strangar, thow hais na cherite, and haiffand na cherite, thow art in the stait of dampnatioun, according as
1 Jhon ii.
the Apostil sanct Jhon techis: *Qui odit fratrem suum, in tenebris est.* He that hettis his brother, he is in myrknes. And gyf ony man wald say aganis this doctrine, allegging that certane sanctis in ald tyme hettit thair enemeis, exemple of the haly Prophet and excellent king David, quhilk sais thus of
Psal. cxxxviii.
himself: *Perfecto odio oderam illos, inimici facti sunt mihi.* I hettit thame (sais he) with ane perfite hettrend because thai war myne enemeis. Alswa our salviour sais in the evangil of
Luc. xiv.
sanct Luke: *Si quis non odit patrem suum et matrem suam et uxorem, etc.* Quhasa hettis nocht his father and his mother etc. Of the quhilk wordis an unleirit persone mycht gaddir, that it war lesum to het our enemeis. To the quhilk objectioun we mak this answeir. That in al our deidis of lufe, sa mekil as we may, we suld follow the exemple of God,
Ephes. v.
according to the teching of sanct Paule: *Estote imitatores dei, sicut filii charissimi.* Be ye followaris of God as deir sonnis.
Lufe thi nychbouris persone and het his evil conditionis.
Now we fynd in the haly writ, that God almychty luffis and hettis. Quhat luffis God? Trewly the nature, or the persone quhilk he hais maid, according as the wisman sais in the buke
Sap. xi.
of Wisedome: *Diligis omnia quæ sunt, et nihil odisti eorum quæ fecisti.* Thow luffis all thingis that is, and hettis na thing that thow hais maid.
[Fol. xlii. b.]
Quhat hettis God? Verily, God hettis al vice and syn, quhilk is nocht maid be the command of God, bot allanerly it is maid be the perversit will of evil angellis and evil men and
Psal. v.
wemen. Thus the prophet sais, spekand of God: *Odisti omnes qui operantur iniquitatem.* O Lord sais he, thow hes hettit all thame quhilk wirkis wickitnes and dois evil. Thus tharfor we aucht to do to all men and wemen, lufe thair persone with

cherite, and also in all men and wemen we suld het thair vice and thair syn, with all thair evil conditionis, and help with all our diligence to bring thame fra vice to vertew, fra syne to grace, that sa we may lufe bayth thame self and thair gud conditionis.

Quhat thingis movis a man to lufe his nychbour.

Now efter that ye knaw how ye aucht to lufe your nychbour, and quha is your nychbour, ye suld oft tymis considdir thai thingis quhilk speciallie movis christin men and wemen to lufe thair nychbour with the trew lufe of Cherite. Quhairof the first motive is, the lufe quhilk we haif to God, for quhasa luffis hartelie thair lord God abone all thing, the same lufe mone neidis steir thame to lufe thair nychbour. And as sanct Jhon the evangelist sais: *Si quis dixerit, quoniam diligo deum, et fratrem suum odit mendax est.* Gyf ony man will say, I lufe God, and hettis his nychbour, he is ane lear. And doutles it is nocht possible that a man or woman lufe God, bot the same man sall luf his nychbour, nother may a man lufe his nychbour, bot also he sall lufe his God, samekil is the lufe of God and our nychbour fessinit and linkit togiddir, that the tane lufe can nocht be had without the tother. Exemple, gif a man wald say, that he luffis the king, and yit hettis the kingis sone, or the kingis membres, he may wel be callit ane lear. Now al trew christin men ar sonnis of God be adoptioun, and spiritual memberis of the mistik body of our salviour Christ. Quhairfor it is nocht possibil that a man quhilk hettis his nychbour, may lufe God sa lang as he hettis his nychbour. The secund thing quhilk suld move us to lufe our nychbour, is the special command of our salviour, quhilk a litil afore his departing fra this warld be his passioun, amang all uthir commandis, in special gaif to his discipillis the command of lufe, sayand: *Hoc est præceptum meum, ut diligatis invicem, sicut dilexi vos.* This is my command, that the lufe ane ane uthir, as I haif luffit yow. Mairouir, the special signe and takin quhairby a christin man or woman is knawin to be Christis disciple, is gif thai lufe ane ane uthir according as he sais himself: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habue itis ad invicem.* Be this may al men ken that ye ar my disciples, gif ye haif lufe ane till ane uthir. Tak tent, he sais nocht, and ye cause blind men to see, and ye cause deif men to heir, and ye can raise up deid men to life

1 Jhon iv.

[Fol. xliii. a.]

Jhon xv.

Jhon xiii.

agane. Bot the trew and special takin, to knaw you to be my disciples, is gif ye haif lufe and cherite ane til ane uthir. Quhairfor christin men lufe thi nychbour, that tharby thou may schaw thi self to be a trew christin man.

[Fol. xliii. b.] Ecclc. xiii. The thrid, is communication or participatioun of our nature, for as it is said be the wisman: *Omne animal diligit sibi simile.* Ilk a best naturally luffis the best, that is lyk to the self in nature. Now sen we ar al lik ane til ane uthir, in our nature, al being maid be ane God, to his awin propir image and liknes, it followis, that quhasaevir luffis nocht his nychbour, nocht only is a brekar of the law of God gevin to Moyses and ratifeit be our salviour, bot also he is a brekar of the law of nature, quhilk God hais prentit in the hartis of all men and women.

Now thairfor christin peple we exhort yow to tak gud tent to the declaration of the sevin commandis contenit in the secund tabil, quhilk is gevin to yow of God him self, to ordour yow and direk yow in the trew lufe of your nychbour, quhilk evirmair ye aw to haif towart him, in your deidis, wordis, and in your hartis.

The xvi. Cheptour.

The secund tabil of Moyses contenis vii. commandis, quhilk techis us how we suld beir us to our nychbour, of the quhilk the first command and fourt in nowmer is this.

HONORA patrem tuum et matrem tuam ut sis longævus super terram, quam dominus deus tuus dabit tibi. Exod. xx. Honour thi father and mother, that thow may haif lang lyfe and gud dais upon the erd, quhilk thi lord God sall gyf to the.

[Fol. xliiii. a.] The ordour of the fourt command. Quhat is the ordour of the fourt command? As the thre commandis of the first tabil ordanis us to do our dewtie to almychty God our hevinly father, techand us how we suld serve him with our hartis, our wordis and outwart dedis, sa be convenient ordour followis the fourt command, quhilk giffis instructioun how we suld do our dewtie till our parentis fatheris and motheris and eldaris heir in this warld, quhilk be the ordinatioun of God hais reule and governance ouir us in Gods stede, and tharfor nixt eftir God and abone all uther nychbouris we aw to thame honour and obediens. Quhow

mony maner of fatheris ar schawin in the haly scripture? Thre. The first is our naturall father and mother, quhilk be the benefit of God brocht us into this warld. And of this natural father and mother, this command is specially gevin. Of quhom it is writtin: *Qui timet dominum honorat parentes, et quasi dominis serviet his qui se genuerunt.* He that feiris God, honouris his father and mother, and will be content to mak service to thame quhilk hais brocht him to this warld. The secund fatheris ar thai quhilk hais cure and charge of our saulis, as byschoppis and personis, quhilk be thair office, suld, be the seid of Gods word, beget us to the faith of Christ, syne nurisch and bring us up to the perfectioun of a christian lyfe, and thir ar callit spiritual fatheris. Sa the Apostil said to the Corinthianis: *Non ut confundam vos hæc scribo, sed ut filios meos charissimos moneo.* I writ nocht this to schame yow, bot as my deir children I warne yow, for suppose ye haif ten thousand instructouris in Christ, yit haif ye nocht mony fatheris, for I haif begottin yow in Christ Jesu throch the Evangil. And to the Galathianis he sais thus: *Filioli mei, quos iterum parturio, donec formetur Christus in vobis.* My litil children of quhom I travel in byrth agane, quhil Christ be formit and fassionit in yow. The thrid father is all civile magistratis, that is, al kingis, princis and temporal reularis of our common weil, quhilk in auld tyme amang the Romanis was wont to be callit *patres patriæ* fatheris of the cuntre. And sa we reid that quhen a certane prince of Siria callit Naaman, came to the Prophet Helyseus to be curit fra his lyppir, his servandis callit him father, saying: Father, gyf the Prophet haid said to the a greit mattir, thow suld haif done it. And schortly all thai that hais cure and charge ouir us under God, generally may be callit our fatheris, for samekil that thai suld reule us in thair office, with siclike favour and diligence as the natural father reulis his sone. To quhome also we suld gife honour, service, and obediens as the sone dois to the father: *Filii obedite parentibus per omnia, hoc enim placitum est domino.* Barnis (sais sanct Paul) obey your father and mother in all pointis, for this is Gods command. *Et vos patres, nolite ad iracundiam provocare filios vestros, sed educate illos in disciplina, et correptione domini.* Fatheris provoke nocht your barnis to crabitnes, bot foster

Thre maner of fatheris, natural, spiritual and temporal. Eccle. iii.

1 Cor. iv.

[Fol. xliiii. b.]

Gal. iv.

4 Reg. v.

Of the obediens dettit til our natural fatheris.

Col. iii.

Ephes. vi.

Of honor, obediens and provi- [Fol. xlv. a.] sion dettit til our spiritual fatheris. 1 Tim. v.

thame and teche thame in the dredour of God. *Qui bene præsunt presbyteri, duplici honore digni habeantur, maxime qui laborant in verbo et doctrina. Dicit enim scriptura: non alligabis os bovi trituranti. Et dignus est operarius mercede sua.* The priestis that reule weil ar worthi of doubil honour, maist of all thai that labouris in the word of God, and teching: for the scripture sais thow sal nocht bind up the mouth of the Ox that trampis out the corne quhilk was thair thresching. And it is all a thing to say the labourar is worthi of his wagis.

Gal. ult. Of honor and obediens dettit till our temporal fatheris. Ephes. vi.

Communicet autem is qui catechizatur verbo, ei qui se catechizat in omnibus bonis. Lat him that is techit in the worde, minister to him quhilk techis him in all gud thingis. *Servi obedite dominis carnalibus, cum timore et tremore, in simplicitate cordis vestri sicut Christo, non ad oculum servientes, quasi hominibus placentes, sed ut servi Christi, facientes voluntatem dei ex animo, cum bona voluntate servientes sicut domino et non hominibus.* Servandis (sais sanct Paule) obey carnal masteris with dredour and reverence, with a simple hart as to Christ, nocht allanerly to make service to the Ee sycht for mennis plesour, bot as the servandis of Christ, doand the will of God fra the hart

Ephes. vi.

with gud will evin thinkand as ye suld serve God. *Et vos domini, eadem facite illis, remittentes minas, scientes quod et illorum et vester dominus est in cœlis, et personarum acceptio non est apud deum.* And ye masteris do siclik to thame, be nocht rygorous and bitter to thame, knawand weil that your Lord is in hevin, to quhome all men is lyk in pryce and all bocht with ane blud of Christ.

[Fol. xlv. b.] Rom. xiii.

Omnis anima potestatibus sublimioribus subdita sit, non est enim potestas nisi a deo, quæ autem sunt, a deo ordinatæ sunt. Itaque qui resistit potestati, dei ordinationi resistit. Evereilk man submit him self (sais S. Paule) to the auctoritie of hear powaris, for thair is na powar bot of God, and quha resistis to the powar, resistis to Goddis ordinance. And gif ye wald speir, to quhat powar suld I obey? He answeris, to his powar quha beris the sweird to punis misdoaris, as the

1 Peter ii.

officiar of God. *Subjecti igitur estote omni humanæ creaturæ propter dominum, sive regi, quasi præcellenti, sive ducibus tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum.* Submit your self to all ordinance of the temporal powar, quhidder it be to the king as to the principal, or to the princis

and lordis, as thame that ar deput be him. *Reddite ergo omnibus debita: cui tributum, tributum: cui vectigal, vectigal: cui timorem, timorem: cui honorem, honorem. Nemini quicquam debeatis, nisi ut invicem diligatis.* Gyf to all men quhat ye ar awand to thame, tribute to quhome it belangis to, custome to the customaris, reverence, dredour and honour to quhome ye ar haldin. Be awand na thing, bot evereilk man to lufe ane ane other amang your self. Rom. xiii.

And of the obediens dettit to be giffin to our spiritual reularis and prechoris, it is commandit in the Epistil unto the Hebrewis: *Obedite præpositis vestris, et subjacete eis, ipsi enim pervigilant quasi rationem pro animabus vestris reddituri, ut cum gaudio hoc faciant, et non gementes, hoc enim non expedit vobis.* Obey thame that hais the reule ouir you, and submit your self to thame, for thai walk for your saulis, evin as thai that mone gif a compt thairfor, that thai may do it with joy and nocht with greif. Schortly, this command techis a man how he suld beir him to all men quhilk hais powar ouir him under God, as father and mother, maister and hussye, the temporal powar and the spiritual. Quhat is the rycht keping of this command? To lufe with thi hart thi father and thi mother, honour thame, obey thame, gife thame part of thi temporal guddis gif thow hais and thai mistir, ye mak thame service, gif thai mister for eild or seikness, schortly, help thame with thi counsel, consolatioun, service of thi bodie, and sustentatioun with thi geir quhensaevir thai mister. And to honour, obey and supplie thi spiritual father, speciallie the trew minister of the worde of God, as we haif schawin afore be S. Paule. Do reverence and trew service to thi maister, and all thame that giffis the wage. To obey the temporal powar, Kingis, Lordis, Schirriffis, Provostis, Balyeis, do thame reverence and murmur thame nocht.

Of obediens dettit til our prelatis. [Fol. xlvi. a.] Heb. xiii. The rycht keping of this command.

Quha brekis this command? Thai brek this command, first, that thinkis schame of thair natural father and mother for thair povertie, seiknes or mischance. Thai that denyes thair necessarie sustentatioun to thame of meit and cleyth or harborye in tyme of thair mister. Bot maist of all, thai brek this command quhilk bannis thame, puttis handis into thame, bakbytes thame, hettis thame, and obeyis thame nocht. Alsua thai that tholis nocht thair father and mother, suppose

Quha brekis this command? [Fol. xlvi. b.]

thai do thame injuris and be cummersum. Secund, quha honouris nocht and obeyis nocht thair spiritual heddis, prelatis and pastoris, and will nocht pay thair teyndis and dewteis as thai ar oblissit be the law. Thridly, thai that honouris nocht the temporal powar, or thair awin masteris, quha fulfillis nocht thair commandis faithfully or obeyis thame nocht, suppose thai be evil and thrawart, quhene thai command na thing aganis Gods command and haly kirk. Thai that makis seditioun agane thair prince, or reular, or that risis or causis uthir rise aganis thair heidmen, quhasa is fals or negligent to do thair bidding and will nocht obey thame with trew service, all thai and siclik personis brekkis this command.

Punissioun of the brekaris of the fourt command. Deut. xxi. 2 Reg. xvi. and xvii.

Now we will declare to yow, how the transgressouris of this fourt command ar punissit, and how the keparis ar rewardit of God. We reid in the auld law, that the sone quhilk was inobedient, stifhartit and thrawart to his father and mother, was led to the port or place of jugement, and be the peple was stanit to the deid. We reid in the buke of the kingis, that Absalon maid seditioun aganis his awin father king David, quharfor he fled in battel, and in his fleing his hair fessinit about a stark brance of ane Aik tre, his Mule yeid away fra under him, and swa he was hangit be his awin hair, and afore he deit he was strikin throw the hart with thre pickes or speiris, be the handis of Joab ane of the principal captanis of king Davidis weirris, and sa deit a miserable deid. Secund, quhasa contemnis to be obedient to thair trew and lauchful spiritual fatheris, prelatis and pastoris of the kirk, can nocht eschew the punissioun of God, because that the contemptioun of thame is the contemptioun of our salviour Christ that ordanit thame. Heir quhat he sais to thame:

[Fol. xlvii. a.]

Luc. x.

Qui vos spernit, me spernit. Quha that dispysis yow, thai dispise me. Chorie, Dathan and Abiron rebellit aganis Moyses and Aaron, dispysand to obey thair auctoritie, quhairfor the erd oppinnit and swellit thame, and sa leivand yeid to hel. That terribil vengeance quhilk God tuk on thame, and sua was writtin for our instructioun, suld move and warne all men and wemen to honour and obey thair superiouris and reularis, and to abstein fra scorning, dispysing and rebellioun aganis thame.

Num. xvi.

Thridly, quhat punissioun is ordanit for thame quhilk will

nocht be obedient to thair temporal fatheris, that is to say, to the king and his jugis and officearis, it is plainly declarit be sanct Paule to the Romanis, sayand: That quhasaevir resistis the auctoritie of the king, he resistis the ordinatioun of God. And thai that resistis sall resaif to thame self damnatioun. For reularis ar nocht to be feirit for gud warkis, bot for evil, gyf thow wald be without feir of the auctoritie, do well thane, and thow sall haif commendatioun of the same, for he is the minister of God for thi weil. Bot and gif thow do evil, than feir, for he beiris nocht the sweirde for nocht, for he is the minister of God, and takar of vengeance to punis thame that dois evil, quhairfor ye mone neidis obey, nocht only for punischment, bot also because of conscience, mening that it is deidly syn to rebel or disobey the lauchfull auctorite and leful command of the king and his officiaris. And as for the reward of thame quhilk kepis this command, it is plainly promissit in the end of the same command, in thir wordis: *Et eris longævus super terram.* Thow sall haif lang lyfe upon the erd. It is ane convenient reward, that thai may haif lang lyfe quhilk dois thair dewtie to thair father and mother, quhilk under God giffis to thame thair lyfe. And be the promis of lang lyfe, understand nocht only to leive mony dais, bot also understand peace, tranquilite, prosperitie, abundance, or at the lest sufficient leiving and sustentatioun in all thai thingis quhilk ar necessary to the mantening of this lyfe, without the quhilk, lang lyfe is nocht plesand, bot erar painfull and displesand. And this lang lyfe is commonly giffin to all thame that dewlie honouris thair father and thair mother. Nochtheles, sum tyme God almychty for sum causis sein to him expedient, giffis to gud barnis bot schort dais, and that for thair weil, suppose it is unknawin till us. According as it is writtin in the buke of wisedome: *Raptus est ne malicia mutaret intellectum ejus.* The just man was takin away fra this life, that malicious or evil men suld nocht alter or change his mynd fra God be violent tormentationis. Bot trewlie we that ar christin peple suld maist of all considder, lufe and desire the lang lyfe promissit till us, in the kingdome of hevin, quhilk the haly Prophet callis the land of lyfe, sayand: *Credo videre bona domini, in terra viventium.* I trow (sais he) to se the gudnes of the Lord, in the land of leving men. For

Rom. xiii.

[Fol. xlvii. b.]

Promis of reward maid to the kepars of this fourt command.

Sap. iv.

[Fol. xlviii. a.]

Psal. xxvi.

doutles this present warld may weil be callit the land of deade, bot the warld to cum, quhilk salbe in the kingdome of hevin, suld only be callit the land of lyfe, quhair thair is lyfe, and nevir deade. Thus gud peple, ye may be sickir that God will punis the transgressouris of this command, and largelie reward all the keparis of the same. To him thairfore be honour and thankis, louing and gloir for evir and evir. Amen.

THE FIFT COMMAND.

The xvii. Cheptour.

The ordour of the fift command.

NON occides. Thou sal nocht commit slauchter. Quhat is the ordour of the fift command? The man that is content to do his dewtie to God and thame that ar his reularis under God, may esely be counsellit to do his dewtie to al his nychbouris. And be the contrary he is redie to do skayth to [Fol. xlviii. b.] his nychbour quhilk nother feiris God nor man in Gods stede. Thairfor be just ordour efter the thre first commandis, quhilk biddis us do our dewtie to God, and efter the fourt command quhilk biddis us do our dewtie til our fatheris in Goddis stede, followis the laif of the commandis, quhilk ar six in nowmer, and giffis till us instruction how we suld ordour our self till our nychbour, in deid, word, and desire of hart. And be cause that till our nychbour na temporal or erdly thing is darrar and mair precious thane is his awin bodylie lyfe, in this fift command God almychty forbiddis us to do any skayth till our nychbour in his persone, quharby we may hurt his bodylie lyfe. Quhat is the trew expositioun of this command? Our hevinly master and salviour Christ Jesus exponis this command in the evangil of sanct Mathew on this maner: *Audistis quia dictum est antiquis: non occides: qui autem occiderit reus erit judicio. Ego autem dico vobis quia omnis qui irascitur fratri suo reus erit judicio. Qui autem dixerit fratri suo racha, reus erit concilio. Qui autem dixerit fatue, reus erit gehennæ ignis.* Ye haif hard how it was said to thame of auld tyme: Thow sall nocht commit slauchter: for he that slais sal be giltie of the jugement. Bot I say to yow, quhasaevir hais hettrent at his

The expositioun of Christ maid to the fift command. Math. v.

brother salbe giltie and in dangeir of the jugement. And quhasaevir sais to his brother racha (that is ane lythleful crabit word) he is giltie and in dangeir of the counsell. And quhasaevir sais to his brother fuile, he salbe giltie and in dangeir of the fire of hell. In thir wordis our salviour techis [Fol. xlix. a.] that the law of God is spiritual. For to fulfil this command: thow sall nocht slay or commit slauchter, it is nocht yneuch to keip thi handis or outwart membres fra slaying of ony persone, bot in this command alsua, God requiris that thow keip thi mynd or thi hart fra al unlauchfull wraith and crabitnes, mairatour fra malice and hettred quhilk is the first beginning and occasioun of all unlauchful slauchter and uthir hurtis done to our nychbour. Thairfor he sais, quhasaevir is angrie at his brother, is giltie in the jugement of God, according as sanct Jhone sais: *Omnis qui odit fratrem suum homicida est.* He that hettis his brother is ane manslaar. Understand in the jugement of God, quhilk seis the hart and the wil of man, and jugis efter the samyn. Quhy sais he, quhasa is angry at his brother? It is weil sperit, for it is nocht all ane thing to be crabit at thi brother, and to be crabit at thi brotheris fault. The first is evirmair unlauchful, for be the command of cherite we suld lufe our nychbour (quhilk is our brother in Christ) as our self. That is to say, to will and desyre als weil gud to him in bodie and saule as we will and desyre to our self. Sa we suld nocht be crabit at the nature or persone of our brother. Bot it is nocht aganis the command of God to be crabit agane the falt of our brother. For we suld quhen neid is, angirly repreve the falt of our nychbour, quhilk gif we do for his instructioun, just correctioun and amendment, it is na syn, bot a commendit vertew, specially to all thame that hes cure and charge of ony other, according as it is said in the Psalme: *Irascimini et nolite peccare.* Be crabit and syn nocht. And the same Prophet sais: *Iniquos odio habui.* I haif hettit the wickit men. Without this halie crabitnes nother can jugement stand, nor vertew incres, nor synnis be refrenit, as sais the doctour Chrisostome. Tell us thane the rycht keping of this command. Almychty God in all commandis negative includis ane affirmative, that is, quhene God forbiddis syn, in the same command he biddis us haif the vertewis quhilk ar contrary to the same forbiddin

That the law of God is spiritual.

Of unlauchful crabitnes.

1 Joh. iii.

Of lauchful crabitnes.

[Fol. xlix. b.] Psal. iv.

Psal. cxviii.

The rycht keping of this command.

syn. Sa in this command quhen he forbiddis slauchter and all occasionis of the same, as hettrent of the hart, indignatioun of the voce signifyit be Racha, manifest injurious wordis signifyit be this word fuile, he biddis us be pacient, meik and sweit, kind and merciful, nocht to hald in our mynd hettred, invye, nor yit to foster it ony way agane our enemeis, nother to hurt thame in body or saule be word or deid, art, part or counsell, but to help and deliver our nychbour be word and deid, fra perel of saule and body to the utermaist of our powar.

Quha brekes this command?

Quha brekis this command? Thai brek this command that flytis and fechtis with thair nychbour, quha sais ony worde that cummis of unlauchful ire and crabitnes, quha callis ane uther fuile of malice, or says ony injurious wordis to him, nyknamis, banning, backbyting, or scorning, quha lattis his nychbour dee of hungir, thirst, cald, seiknes, presone, and [Fol. xlx. a.] helpis him nocht to his powar, quha wil nocht forgif to al thair nychbouris thair offencis and will nocht pray for thair enemeis, luffis thame nocht or helpis thame nocht at the lest in tyme of thair extreme neid, quha of crabitnes committis slauchter or murthour, mutilation, or lais on his nychbour ony violent handis, quha invyis thair nychbouris gud fortune, quha sawis discorde and fosteris it, quha rasis pley amang nychbouris, alswa thai that may mak concord amang nychbouris or betuix fayis and dois it nocht, and puttis nocht away al evil occasionis thairof. Quhidder gif kingis and temporal jugis synnis aganis this command, quhen be ordour of the law thai condemne to deade theiffis, menslaaris and murtheraris, revareis, tratouris, and siclyk misdoaris, perturbatouris, and destroiaris of the common weil? Na. For this command is giffin to privat personis and takis nocht the temporall powar away, that thai may nocht punis misdoaris, for thai haif auctoritie of God and ar Gods servandis ordanit to do that. Nochttheles, thai syn grevously in twa pointtis.

Temporal Jugis syns grevously in twa pointtis.

First, gif thai lauchfully ken ony siclike misdoars within thair boundis quhairof thai haif auctoritie and tholis thame, lukis at thame throw thair fingaris, and will nocht punis thame, other for lufe of geir or carnal affection or sum uther daft opinion, be resone quharof misdoars takis mair baldnes to persevere in evil, and the common weil is hurt. Siclik cowat-

ousnes, carnal affection, and fuilis mercy can nocht be excusit fra syn.

Secund, gif thai in jugement punis misdoaris, nocht for the lufe of justice and the common weil, bot rather of ire, malice or hettret aganis the persone or his freindis, or for lufe of his landis or geir, lykwais thai syn grevously sa doand. [Fol.xlx.b.]

Quhat panis ar ordanit for the brekaris of this fift command? And quhat rewardis ar promissit to the keparis of the samyn? The temporal paine ordanit be the will of God, for the punitioun of all slaaris of men and wemen by the ordour of justice, is to be slaine, as it is decretit in the buke of Genesis: *Quicunque effuderit humanum sanguinem, fundetur sanguis illius, ad imaginem quippe dei factus est homo.* Quhasaevir sheddis the blud of man, by the ordour of justice, his blud sal be sched, be the ordour of justice, because that man is maid to the ymage of God. And in the law of Moysis it is writtin thus: *Qui percusserit et occiderit hominem, morte moriatur.* He that strikkis and slais a man or a woman, lat him dee the deed, that is to say, he suld be slaine for it him self. And our salviour hais the same sentence in the evangil of sanct Mathew: *Qui gladium accipit, gladio peribit.* He that takis the sweirde, sall pereis with the sweirde. Understand thir wordis, and all siclik, of thame that takis a sweirde to slay his nychbour, nocht kepand the ordour of justice, he is worthi to pereis and to be slaine, be the ordour of justice. And the Apostil sanct Paule rehersand the deidis of the flesche, reckins manslauchter amang thame, sayand eftir hend thame all, quha sa dois thame and siclik, sall nocht get the kingdome of God. Our Lord God his awin self is a special defendar of this command, and will nocht thoile menslaaris to eschape punitioun. He said to Cayn that slew his brother, quhair is Abell thi brother? *Vox sanguinis fratris tui, clamat ad me de terra.* The voce of thi brothers blude, cries vengeance to me fra the erd. Quhat will ye mair? All menslaaris levis alwais in feir quhairsaevir thai dwel, because thair conscience commonly is nevir in rest and tranquilitie. Quhairto suld we spek of the reward that is promissit to the keparis of this command? Is it nocht perfite lufe and cherite (quhilk kepis, helpis, and defendis our nychbouris bodie, wife, and geir) the perfectioun of the law? And thairfor quhasaevir helpis and defendis

The punision of the brekars of this command, and reward of the kepars.

Gen. ix.

Levit. xxiv.

Math. xxvi.

[Fol. li. a.]

Gen. iv.

thair nychbouris lyfe, thai sall get reward in the kingdome of hevin, quhairto he bring us quhilk hais bocht us with his precious blude, Amen.

THE SAXT COMMAND.

The xviii. Cheptour.

Exod. xx. The ordour of the saxt command.

NON *Mœchaberis.* Thow sall nocht commit adultery. With quhat ordour followis the saxt command efter the fift? As the greitest injure quhilk a man may do to his nychbour is slauchter, quharby he takis away his lyfe fra him, sa the nixt injure or wrang is to violat or to file carnally his nychbours wife quhilk is a persone with him maist deirly bond in the sacrament of matrimonie. Our salviour Christ in the Evangil exponis alsua the saxt command in siclik maner as he exponit [Fol. li. b.] the fift, teching that this command nocht only forbiddis all outwart adultery committit in deid, bot alsua the same command forbiddis all inwart causis and occasionis of adultery, as licherous sichtis, desyris, consenting, lustis of concupiscence Math. v. in the hart. *Audistis quia dictum est antiquis, non mœchaberis. Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo.* Ye haif hard how it was said to thame in auld tyme: Thow sall nocht commit adultery. Bot I say to yow (sais our salviour) quhasaever spyis or lukis apon ony woman haiffand ony lust and desyre to hir of concupiscence, he hais committit adultery with hir ellis in his hart. Lyk as hettrent, wrath, and malice of the hart, is the rute and beginning of all mannis slauchter, sa is carnal desyre, lust and concupiscence of the hart the rute and beginning of adultery and all kind of

The rycht keping of this command.

lichorie. Quhat is the rycht keping of this command? To be chaist in mynd, word and deid, to be temperat in meit, drink and sleip, to put away all occasionis of lechorie, quhairof all kindis ar heir forbiddin, suppose adultery be specially namit. For, fornicatioun was nocht tholit amangis the Jewis unpunissit, as oppin huirdom and manifest adulterie is daily Levit. xx. doin amang christin men, aganis the command of God. Mairouir, amang the Jewis incest and synnis aganis nature was

punissit with deade, as it is schawin plainly in the buke of Levittis.

Now thairfor ye sall understand that thair is thre degreis [Fol. lii. a.] of chastitie. The first is kepit amang gud maryit men and Marreage. wemen that leivis ane chast lyfe in the stait of matrimonie, kepand thame self alwais within the bondis of that sacrament, Quharfor S. Paule sais thus to the Hebrewis: *Honorabile* Heb. xiii. *connubium, et thorus immaculatus.* Lat marriage be haldin honorable, and the bed undefylit. How suld nocht marriage be honorable, sen it was ordanit be almychty God in the beginning of the warld, for multiplicatioun of mankind, and in the new testament ratifyit and alsua grantit in remeid of concupiscence to eschew fornicatioun, to all thame quhilk hais nocht lauchful impediment, bot that thai may lauchfully marry be the ordinans of Gods law and haly kirk. Alsua our salviour gaif honour to marriage with his awin presence, and kythit his first mirakil in the Cane of Galile turnand the wattir into wyne.

The secund degre of chastite is mair perfit than the first, and is kepit amang thame that levis ane chast lyfe in the stait Vedohed. of wedohede, of quhome S. Paule sais thus: *Mulier alligata est* 1 Cor. vii. *legi quanto tempore vir ejus vivit, quod si dormierit vir eius, liberata est, cui autem vult nubat, tantum in domino. Beatior autem erit, si sic permanserit secundum meum consilium.* The marreit woman is bond to the law of matrimonie, als lang as hir husband leivis, bot gif hir husband dee, sche is deliverit fra that law, and with quhome sche pleis, lat hir marrie, bot lauchfully efter the ordinatioun of our Lord. Nochttheles sche sall be mair blissit or happie, gif that sche remaine evin still unmaryit efter my counsel.

The thrid degre of chastitie is mair perfit than the first and [Fol. lii. b.] secund, and is kepit amang thame quhilk liffis ane chast lyfe Virginitie. in the stait of virginitie, quhilk sanct Paule counsellis as a greiter perfectioun of chastitie, sayand thus to the Corinthianis: *Qui matrimonio jungit virginem suam, bene facit, et qui* 1 Cor. vii. *non jungit melius facit.* He that jonis his virgin to marriage dois weil, and he that jonis nocht, dois better. And agane he sais in the same cheptour: *Mulier innupta et virgo, cogitat quæ domini sunt, ut sit sancta et corpore et spiritu.* The woman quhilk is ane virgin and unmareit, hes hir mynd and hir

thocht apon thai thingis that belangis til hir Lord God, that sche may be halie baith in hir spirit and hir bodie. Thus we conclude, that all thai men and wemen keipis this command, quhilk liffis ane chast life according to thair stait, degre and vocatioun.

Quha brekis this command? Adulteraris. Levit. xx.

Quha brekis this command? First, quha committis adulterie with thair nychbouris wife other in bodie or in mynd, quhiddir thai be bayth marreit or the ane allanerly, quhilk syn was punissit with the dede in the ald law. Sa king David synnit grevously, and was grevously punissit, bayth in his
2 Reg. xii. sonnis, and his wiffis, for bayth he tynt his barne gottin in adulterye, and was coackit and compellit to flee his awin sone
2 Reg. xvi. Absalon, quhilk entrit in to abuse his fatheris concubines in the sycht of all the peple, and did that lay in him to put the
Jud. xx. king his father out of his kingdome. Sa we reid in the buke of Jugis, that almaist the hail tribe of Benjamin was slaine,
[Fol. liii. a.] for ane adulterie be oppressioun of a Levittis wyfe. Bot
Gen. xx. alsua Abimelech the king was punissit be God, nocht for committing adultery in deid with Sara Abrahams wife, bot allanerlie that he had desyre and purpose thairto.

Defoulars of virgins.

Secund, thai syne grevously agane this command, that takis virginis maidinhede, specially gyf thai be handfast with
Deut. xxii. ony other, quhilk syn was punissit with deade in the auld law.

Ravissaris of wemen. Gen. xxxiv.

Thridly, thai syn mair grevously that revissis ony woman, for the quhilk syn we reid that Sichem the sone of Hemor, the prince of that land was slayne with his father, and all
2 Reg. xiii. thair men and thair citie destroyit. Amon also king David sone, because he ravissit and oppressit Thamar his sister, he was slayne be Absalon in tyme of a bankit.

Incestuus personis.

Fourt, thai syn aganis this command that brekis the band of nature, and lyis with thame that ar neir of thair kin quhilk
Lev. xviii. is forbiddin in the buke of Levittis. The same syn was in the law punissit with the dead.

Committuris of the syn aganis nature.

Fift, quha usis the syn aganis nature (abone all the laif, synnis maist grevously) doand utherwais than God has institute betuix man and woman.

Simple fornicatouris. Provokaris to the syn of lechorie.

Saxt, all thai that synnis in simple fornicatioun quhidder it be with concubynis or huiris. And also quhasa provokis uthirs to lechorie, be foule speiche, sangis, taillis and pictouris,

quha be foule thinking or feling, fylis thame self, quha eschewis nocht the occasionis of lichorie, drounkynnes, ydilnes, owir lang sleping, wantone and licht company, dansing, singing, with uthir siclik provicationis. And quha may keip uthirs unfylit, be help and counsel and dois it nocht.

Fynaly, to this command pertenis all that the haly scripture techis of chastitie, fasting, abstinence, temperance in taking of meit and drinke, as nocht to be drounkin with wyne, in quhilk is exces and lechorie. And all exhortatioun to orisone and prayar, walking, honest labouris, honest company, hering of the word of God, studie of halie writ, quhilk helpis to keip and defende chastitie. [Fol. liii.b.] Ephes. v.

The xix. Cheptour.

IT wald be to lang to reherse to yow all panis and corporal vengeance quhairwith God almychty in tymes bygane hais punissit the brekaris of this saxt command, nochttheles, part of exempillis writtin in haly writ, we sall rehers to yow, to that effeck, that thir incorrigibil huirmaisteris, inveterat fornicatouris, detestabil adulterris, and uther brekaris of chastitie (quhilk thai suld keip be the command of God and thair awin special vocatioun) may se as into ane myrrour thair awin dampnation. For doutles mony of siclik fornicatouris, blindit be carnal concupiscence of thair hart, trowis that simpil fornicatioun is na deadly syn, nor to thame damnabil, and sa nocht beand punissit be man and haiffand na feir of God and alswa schame of this warld, being past the sched of thair heer, that leive continually in huirdome, thai corrup the ayre with the exempil of thair unclein lyfe, thai lufe and cheris all that ar siclik as thame self, thai het all thame that leivis ane chast lyfe. Thairfor we exhort thame all for the weil of thair awin saulis to leif thair huirdome, and to keip ane chast lyfe, unles thai be punissit of God be grevous panis and plaigis, baith temporal and eternal, lyk as uther hais bein punissit in tyme bygane. Comminatioun of panis aganis the brekaris of this command. [Fol. liv.a.] Comminatioun of temporall pain aganis adulteraris and all other lycherous personis.

In the auld law all adulteraris bayth men and wemen was stanit to the deade, as we reid in the buke of Deuteronome, and alswa in sanct Johanis Evangill. All adulteraris ar excludit the kingdome of hevin, as sanct Paul sais in the first Deut. xxii. Job. viii. 1 Cor. vi. Heb. xiii.

to the Corinthianis and saxt cheptour. Also to the Hebrewis he sais thus: *Fornicatores et adulteros judicabit deus.* God sall juge and condempne all fornicatouris and adulteraris. We reid in the buke of Jugis that for the violent adulterie doin
Jud. xix. and xx. to the wife of ane certane Levit, thair was slayne of the tribe of Benjamin xxv. thousandis of abil men of weir.

3 Reg. xi. Salomon was first ane king incomparabill in wisedome and all gud properteis, bot efter hend that he was giffin inordinatly to the lufe of fair wemen, he turnit his hart fra God, and was giffin to ydolatry, in his ald dais his hart was blindit, enemeis was rasit and sterit aganis him, Adad Idumeus and Razon, his kingdome was dividit, and thair was takin fra
[Fol. liv. b.] the house of David ten trybes of Israel. It is verrai trew
That blindnes of the hart is the dochter of lichory. thairfor that the prophet Osee sais, that all wantone licherous men and wemen are punissit of God with blindnes of hart, and sa thai put of the honest and chast conversatioun of man, and leivis lyk brute bestis in thair awin sensual lust and
Osee iv. plesour: *Fornicatio, et vinum et ebrietas auferunt cor.* Fornicatioun or huirdome, wyne or dronkinnes takis away the hart or the mind of man.

Gen. xxxiv. In the buke of the Genesis we reid, that for ravissing of Dina the dochter of Jacob, all the men callit Sichimittis was slayne, thair scheip and thair cattal was reft and had away, thair barnis and thair wyffis was led in captivitie, thair citie was put to sak and all was destroyit. Amang the causis of
Gen. vii. the greit flude quhilk drownit all the warld (aucht personis except) ane cause is assignit to be the lecherous lust of the
Gen. xxix. flesch. God almychty cuist doune Sodoma and Gomorra, Sebaim and Adama with Segore, five nobil and fair citeis, with brontstaine and fyre, for thair abhominahil unclennes of
Gen. xix. lichorie. And quhen our Lord was to destroy the forsaid citeis he revelit the same destructioun to Abraham, the first father of our faith, that he mycht schaw it to his sonnis and servandis, to that effeck, that thai mycht for feir of the punitioun of God, forbeir that damnabil syn, and leive ane chast lyfe. And quhairfor was all thir exemplillis writtin, bot to gif us warning to fle fra the foule stinkand syn of lychorie les as we synnand as thai did, fall in siclik vengeance of God
1 Reg. iv. as thai did. And ane special exempil worthi to be notit of
[Fol. lv. a.] al kirkmen, is writtin in the first buke of the kingis, quhair

we reid that Ophna and Phineis, sonnis of Hely priestis of the auld law under the hie priest Hely thair father, was giffin to greit wantones and huirdome, abusand the woman quhilk came to mak sacrifice, thair father Hely the hie priest kennit thair abusionis, and correckit thame nocht sa condingly as thai war worthie, be resone quhairof thai twa priestis Ophna and Phineis was slayne baith on ane day, the Arch of God was takin, quhen tydans thairof was brocht to Hely thair father, he fell backwart of his chear and brak his neck. It is to be feirit that siclik punitioun of God sall fall on all thame that kennis oppin fornicatouris, and may and suld correck thame and will nocht. Bot suerly letil ar temporal panis, in comparisone of the panis eternal of hell, quhairto all fornicatouris, and huirmaisteris, be the rychteous jugement of God ar condemnit, except thai mend thair liffis be trew penance. The blissit Apostil sanct Paul in thre placis of his Epistillis makis special mentioun of the jugement of God. The first is to the Corinthianis: *Nolite errare: neque fornicatores, neque ydolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledicti, neque rapaces regnum dei possidebunt.* Be nocht begylit, nother huirmaisteris or fornicatouris, nor wyrschipparis of ydollis, nor adulteraris, nor soft or unclein men, nother abusaris of thame self with mankind, nor thevis, nor cowatous men, nor drounkin men, nor evil speikaris, nor reiffaris or oppressaris, sall haif possessioun of the kingdome of God. The secund place is to the Galathianis: *Manifesta sunt autem opera carnis: quæ sunt fornicatio, immumdicia impudicitia, luxuria, idolorum servitus, veneficia, inimicitiæ contentiones, æmulationes, iræ rixæ dissensiones, sectæ invidiæ, homicidia, ebrietates, comessationes et his similia, que prædico vobis ficut prædixi, quoniam qui talia agunt regnum dei non consequentur.* The deidis of the flesche ar manifest quhilk ar thir, fornicatioun, unclenes, wantonnes, ydolatrie, witchecraft, hettred, contentioun, emulatioun, wraith, strif, seditioun, sectis or hereseis, invye, murther, drounkinnes, gluttony and siclik, of the quhilk I tell yow before as I haif tald yow in tyme bygane, that thai quhilk dois siclike deidis sall nocht obtene and get the kingdome of God.

Commination of eternal panis aganis all lycherus men and wemen.

1 Cor. vi.

[Fol. lv. b.]

Gal. v.

The thrid place is writtin to the Ephesianis: *Hoc autem scitote intelligentes, quod omnis fornicator, aut immundus, aut*

Ephes. v.

avarus, quod est idolorum servitus, non habet hereditatem in regno Christi et dei. Knaw this and understand, that na huirmaister or fornicatour, na unclein persone or cowatous (quhilk is the wyrschippar of ydollis) hais heretage in the kingdom of Christ and of God.

Now tak tent O thow lycherous man and woman how the Apostil sanct Paul placis and settis fornicatouris and lycherous men and wemen in the first place of all thame that salbe excludit and put fra the kingdome of hevin. Thairfor O christin man lat evirmair the wechtie command of sanct Paule
[Fol. lvi. a.] sound in thi eris, quhen he sais: *Fugite fornicationem.* Fle
1 Cor. vi. fornicatioun. Gyf thow speir at me, how may I fle fornicatioun? Trewly, quhen thow fleis fra all thai thingis quhilk ar the occasionis of fornicatioun, fosteris and kepis a man or a woman in fornicatioun, as is vaine, ydil and lychorous thochtis and unclein desyris of carnal lust and plesour. Gluttony and all exces in eiting and drinking, all ydilnes of the body with lang sleping, all company of wantone, lycht and lychorous personis, all foule wordis and unhonest talking. That thir ar the occasionis, nurissing and uphalding of the syn of lychorie it is plainly schawin in the xvi. cheptour of the Prophet Ezechiel quhair it is said to the peple of Israel:
Ezech. xvi. *Hæc fuit iniquitas Sodomæ sororis tuæ, superbia, saturitas panis, ocium ipsius et filiarum ejus.* This was the iniquitie, that is to say, the occasionis of wickitnes of Sodome thi sister, pryde, welth of meit and aboundance, and the ydilnes of hir and all hir dochteris. In thir wordis ye may understand plainly, that suppose Sodoma with the laif of the citeis was utterly destroyit for the syn of the flesche abhominabil and nocht to be spokin, yit the special occasionis quhilk inducit and brocht thame to the use of the same syn, was thair pryde, thair glutony and thair ydilnes. Sa ye may se that it is
Eccle. iii. trew that the wisman sais: *Qui amat periculum in illo peribit.* He that luffis the perrel mone peris in the same, that is to say, he that will do ony thing quhilk is the occasioun of syn, he mone neidis fall in the same syn and sa finally peris except he amend his lyfe be trew penance. And sa conclude that na man can eschew fornicatioun except he fle the occasionis
[Fol. lvi. b.] of the same. Now last of all quhat special rewardis God
Special rewardis giffis to all thame quhilk leivis ane chast lyfe, the same Apostil

declaris in the same place afore allegite: *An nescitis quoniam membra vestra, templum sunt spiritus sancti, qui in vobis est, quem habetis a deo et non estis vestri. Empti estis precio magno, glorificate et portate deum in corpore vestro.* Knaw ye nocht that your bodeis is maid the tempil of the halie spirit quhilk is in yow, quhome ye haif giffin to you of God, and ar nocht your awin servandis. Ye ar bocht with ane greit price, that is to say, with the blud of the immaculate lame our salviour Christ. Tharfor, magnifie and beir God in your body, be ane clein and chast lyfe. Quhat greiter gift may God gife to man, than to give to him the haly spirit. Quhilk be his special grace, wyrkis all gudnes in us, movis us to gud, gydis our hartis be lufe, and gif we expel him nocht fra us be syn, he will bring us fynally to the glorious kingdom of hevin, quhairto he bring us quhilk hais bocht us with his precious blude. Amen.

promissit to the keparis of this command. 1 Cor. vi.

THE SEVINT COMMAND.

The xx. Cheptour.

NON furtum facies. Thow sall nocht steil or commit theift. Quhat is the ordour of this command? Efter that God our law makar, in the fift command hais forbiddin all injuris anent thi nychbouris persone, and in the saxt command forbade all injuris anent thi nychbouris wife, heir in the sevint command, he forbiddis al injuris anent thy nychbouris geir. Quhat is the perfectioun of vertew, quhilk God requiris to the rycht keping of this command? To be lyberal of thy awin geir at thy power, to gif thame almous, quhen thay mister, to len thame glaidlie, quhen thay wald borrow without hope of wynning or of ockir, for sa our salviour biddis the do, saying: *Qui autem petit a te, da ei, et volenti mutuare a te, ne avertaris.* Gyff to him that askis, and fra him that wald borrow, turne nocht awaye. *Et si mutuum dederitis his, a quibus speratis recipire, quæ gratia est vobis? Nam et peccatores peccatoribus fœnerantur, ut recipiant æqualia: verumtamen diligite inimicos vestros, benefacite, et mutuum date, nihil inde sperantes, et erit merces vestra multa, et eritis filii altissimi, quia ipse benignus est*

Exod. xx. The ordour of the sevint comand.

[Fol. lvii. a.] The rycht keping of this command.

Math. v.

Luc. vi.

super ingratos et malos. Gyff ye len to thame of quhome ye hope to resave, quhat thank have ye thairfor? For synnars alsa lennis to sinnaris that thai mai resave als mekle agane, bot rather lufe ye your ennymeis, do gud and len, lukand for na vantage thairof agane, sa sall your reward be gret, and ye sall be the chyldreing of the hiest, for he is kynde, evin to the
Luc. xvi. unthankfull and to the evyll. To be schort in this mater, our Salveour techis playnlie, in the parabyl of the ryche Gluttone, and pure Lazarus, that a man or woman quhilk hes warldlie
Math. xxv. geir, and may gyf to the pure, in tyme of thair myster and wyll nocht, that thay ar worthy to be condampnit to the fyre of hell. And at the latter dai of extreme Jugement, he sal gyf possessioun of the kyngrik of hevin to al thaim that in
[Fol. lvii. b.] tyme of this lyfe was content to exerce and use the werkis of mercy to the puir, and on the other partie, he sal condemne to the fyre of hell, all wyckit men and wemen quhilk ar unmercyfull to the puir.

Be this command also we ar warnit to eschew al ydilnes, and to be occupyit in lesum and profitabil labour, nocht only that we may thair with wyn trewly a leiving to our self, bot also that we may be abil to help the puir in tyme of thair neid, according to the wordis of S. Paule before rehersit.

Quha brekis this command? Quha brekis this command? Trewly sa mony men and wemen brekis this command, that thai ar few of all degreis and estatis that can excuse thame fra thyft, othir privatly or
Theiffis. pertly, plainly or ellis under colour. First, all theiffis quhilk quyatly and wrangously takis mennis geir fra thame agane
Tob. ii. thair will: *Videte ne forte furtivus sit (hœdus), reddite eum dominis suis, quia non licet nobis, aut edere ex furto aliquid aut contingere.* Take tent (sais Tobias to his wife) that the Kyd be nocht stowin, for it is nocht lesum for us to eit or to
Revaris. twiche ony stowine thing. Secundly, al reffaris quhilk wrangously and oppinly with violence spulyeis uther men of thair geir, quhidder it be be land or see. Of quheme sanct
1 Cor. vi. Paul sais thus: *Fures et rapaces regnum dei non possidebunt.* Theiffis and reffaris sall nocht get possessioun of the kingdome
Recettars. of God. And for als mekil as the Apostil sanct Paule sais:
Rom. i. *Non solum qui ea faciunt, sed etiam qui consensiunt facientibus.*
[Fol. lviii. a.] That nocht only thai that dois evil ar worthie of the deade, bot also thai that consentis to the doaris.

All princis and temporal magistrattis quhilk giffis command, licence, help, counsel and favour to ony siclike reffaris be land or be see, or may stop thame and wil nocht, may be comptit as reffaris before God, and brekaris of this command. Princis.

Sa it was said to Josaphat king of Jewrie: *Impio præbes auxilium, et his qui oderunt dominum amicitia jungeris.* Thow gyffis help to ane wickit man, and is jonit in freindschip with thame that hettis God. 2 Par. xix.

To siclyk Princis God sais thir wordis, quhilk thai suld tak tent to: *Principes tui infideles, socii furum.* Thi princis ar unfaithful, marrawis to theiffis. Esaie i.

Also gif kingis or princis othir excede and is exorbitant in taking of taxis fra thair peple, or spendis nocht the same taxis justly apon the necessary defence of the common weil, thai can nocht excuse thame fra breking of this command. Secundly, all Jugis temporal or spiritual, quhilk sellis justice and jugement that aucht to be giffin frely, ar transgressouris of this command: Jugis.

Nec accipies munera quæ etiam excæcant prudentes, et subvertunt verba justorum. Thow sall nocht (sais God) resaif rewardis or buddis quhilk blindis the prudent men, and subvertis and puttis doune the wordis of just men. Exod. xxiii.

Non accipies personam, nec munera, quia munera excæcant oculos sapientum, et mutant verba justorum. And agane, thow sall nocht except in Jugement ony mannis persone, nor resave rewardis, for rewardis blyndis the eine of wysemen, and chengeis the wordis of just men. Deut. xvi. [Fol. lviii. b.]

Thridlie, na les is the syn of Princis, Lordis, Byschoppis, and uthir Patronis spirtual and temporall, quhen thay provid and promovis ony unworthy and unqualifeit man to ony dignitie and benefice in the kirk, for lufe of temporall geir to thair awin avantage, or of ony uthir freind or fremmit. Quhy sulde nocht that be callit theift, quhilk is gevin for lufe of geir, that suld be geffin frelie for the lufe of God and in respect of leirnyng and vertew? Patrons of beneficis.

Fourtlie, al Sacrilege is aganis this command, quhen ony thing ordanit to the honestie and convenient mynistratioun of the Sacramentis and service off God, is stowin and reft out of the kirk. Fyftlie, al thay that defraudis or spoulyeis the common geir, aganis the common weill for lufe of thair awin pryvate and singulare weill. Committars of sacrilege. Hurtars of the common weill.

Saxtlie, all usuraris and ockirraris synnis aganis this command that wil nocht len thair geir Usuraris. Luc. vi.

frelie, bot makis conditione of ockir, aganis the command of Christe. Sevintlie, all thay quhilk hais servandis or work men and wyll nocht pay thaim thair fee or waige, accordyng to conditioun and thair deservying, quhilk syn as sanct James sayis, cryis vengeance before God.

Defraudaris of servandis wagis. Jac. v.

Strykaris of unlauchful connyey.

Auchtlie, all thai that strykis cownye of unlauchful mettall, quhair throuch the common weil is hurt and skaithit.

Certane marchands. [Fol. lix.a.]

The nynte, all Merchandis that sellis corruppit and evyll stufe for gude, and gyf thay or ony uthir in bying or sellyng use desait, falsate, parjurie, wrang mettis or weychtis, to the skaith of thair nychtbour, thay committ gret syn agane this command.

Certane craftis men.

Nother can we clenge fra breakyng of this command all kyndis of craftis men, quhilk usis nocht thair awin craft leillalie and trewlie as thai suld do. ☞ Laste of al, we can nocht, nor suld nocht excuse benefecit men fra breakyng of this command, quhilk ressavis the Patrymonye of Christ (that is to say) teindis and offeryngis fra the christin pepil, ye sum tyme mair largelie than thay suld do, and wyll nocht mynister agane to the peple the word of God, for the fude of thair saulis, the haly Sacraments for the consolatioun of thair saulis, and wyll gyf na parte of thair benefice, for the sustentatioun of pure peple within thair paryschyng. For doutles thay ar bot dispensatouris or stewartis of the same, to be distrubit to thaim self sa far as thai myster to thair honest sustentatioun, and also to the pure peple of thair awin perrochyne in speciall, and in reparatioun of thair queir quhen it nedis.

Certan benefiit men.

Certan gentyll men.

Also nocht only thai braik this command quhilk stelis, reiffis, or committis ockir, quhay begylis men with fals met or mesour, quha sellis fals rottyn merchandyis, bot also thay that be falset, optenis uthir mennis heretage or takis up thair rentis, quha that payis nocht servandis and lauborous men their feis. All wrechis that wyl be ground ryche incontynent, quhay be fraud, falset, and gyle twynnis men and thair geir, quhay may keip thair nychbour, fra povertie and myschance and dois it nocht. Quhay takis ouer sair mail, ouer mekle ferme or ony blake maillis, fra thair tennands, or puttis thair cottaris to ouir sair labouris, quhair throw the tenentis and cottaris is put to herschip.

Takars of ouir mekil maile or ferme. [Fol. lix.b.]

Quha invies his nychbouris gud fortune, ouir byis him or takis his geir out of his handis with fair hechtis, or prevenis

him, or begylis him at his marchandis hand. All thir abone rehersit brekis this command and ar comptit theiffis before God.

The xxi. Cheptour.

HEIR we may nocht lauchfully leive out thame that committis symony, quhilk without dout expresly synnis aganis this command. Quhat is Symony? It is a diligent will to by or sel ony spiritual thing or ony uthir thing that is annexit to spiritual thingis. Quharfore, thai that byis or sellis the grace of God or ony special gift of the haly spirite, as Symon Magus wald haif bocht and Gezi sald, thai commit plaine Symony. Quha sa byis ony of the sevin sacramentis likwais committis plaine symonye. Nochtheles a puir priest quhilk sais Mes or ministaris ony other sacrament, may tak silver, nocht as a price of the sacrament, bot as ane convenient fee to his necessarie sustentatioun. For gif he haif intentioun to sell the sacrament, he committis symony, bot nocht gif he intende allanerly to tak his necessary sustentatioun according to the ordination and apprevit custome of the kirk, nocht haiffand utherwais to leive upon. Mairatour thai that giffis ony benefice of the kirk, specially gif it haif cure and charge of saulis, for ony silver or silver worth thai commit oppin symony. Attour, gif a patrone of a benefice quhidder he be temporal man or spiritual, gif he gife a benefice to his neir kynnis man, or ony uthir freind, suppose he be qualifiet, yit and he gife it under a conditioun that the resaiffar of the benefice sall provide a leiving for the freindis of him that is giffar of the benefice, in sa giffin he committis plaine symony. And mekil mair failye thai aganis this command and incurris the spot of symony, that giffis or takis ane benefice in keping to utheris. And that giffis ane benefice with sick conditioun that the kepar of the said benefice sall haif bot ane sober pensioun, that the giffar of that benefice may get in the laif to thame self and thair keching. Nother may we leif out Jugis temporal and spiritual, quhilk sellis justice and jugement that aucht to be frely giffin, or thai that procedis nocht ordainly and spedfully in execution of justice, can nocht be excusit fra breking of this command, for to thame it is said: *Juste quod justum est exequeris.* Thow sall execute justice justly.

Committaris of symony.

[Fol. lx. a.]

Of Jugis and uthir men of the law.

Deut. xvi.

How mony maner of wayis may justice be pervertit and unjustly execute be Jugis and uthir officiaris of the law?

Four maner of wayis. First be hettrent and malice quhilk thai beir aganis ony man. Secundly for feir to displese ony
Fol lx.b.] gret man or ony warldly freind. Thridlie for lufe of ony temporall geir. And fourtlie for carnal affectioun of thair freindis.

Be ane or ma of thir four maner of wayis justice is oft tymes nocht trewlie and lauchfullie executit. And speciallie Advocatis, Procuratours, and Scrybis, quhidder thay be of temporal court or spirituall, braikis this command twa maner of ways. First quhen thai tak wagis to procure or defende a cause, quhilk thai ken is unlauchfull and aganis Justice. Secundlie, quhen for thair wagis thay tak on hand ane lauchfull cause, bot for lucre of geir thay differ and puttis of the executioun of Justice, fra day to day, and oft tymes fra yeir to yeir to the gret skaith and herschype of thaim quhilk hes ane rycht actioun of the pley.

Quhay sa fyndis ony thing and restor it not.

All thay that fyndis ony tynt geir, gold, sylver or ony other thyng and knawis or may knaw with diligent spering quhay awe the same tynt geir, and wyl nocht restore and gyf it agane to the trew awner, thay ar theiffis and braikis this

Quha wyl nocht pay thair dettis.

command. Lykwayis al thai breckis this command, quhilk wyl nocht pay thair dettis quhen thay may and suld pay thaim.

Quha wyl nocht pay thar teindis treulie.

Quhasaevir payis nocht thair teindis dewlie and haillellie as thai aucht to do, thai commit theift and breckis this command. All executouris quhilk takis on hand to fulfyll

Executors of testamentis.

the last wyll of ony man or woman and wyl nocht pay the dettis of the dede and uther legaceis, wyll nocht help the freindis of the dede nor do deidis of cheritie and suffragis of the kirk for the saule departit, conforme to the deddis wyll and ordinance, thay grevouslie dyspleis God, be the transgressioun of this command and may be comptit before God
[Fol.lxi.a.] nocht only theiffis bot oppin reffaris. All Medicinaris and

Medicinaris and Chirurgiaris.

Chirurgeraris quhilk is nocht expert in thair facultie, and yit will tak on hand to cure ony man or woman fra seiknes quhilk thai can nocht do, takand wagis largely fra the same

Pottin-

seik personis, thai commit thift aganis this command. Lykwais all Pottingareis quhilk takis silver for evil and rottin

stufe and droggaris can nocht be excusit fra committing of thift. Thus in the same sevint command almychty God forbiddis all injust and unlauchful taking, getting and keping of uthir mennis geir. And be the contrare God commandis that all transgressouris and brekaris of this sevint command afore rehersit, with all thir power suld mak hail restitution of thair wrangous and unlauchful gottin geir, for it is ane common and trew saying of sanct Augustine: *Peccatum non dimittitur, nisi ablatum restituatur.* The syn is nocht forgiffin, except the wrangous geir be restorit. And gif sa be that thow may nocht restore in deid and incontinent, at the leist thow suld haif ane gud will and purpose to restore thi wrangous geir quhen thow sal be abil.

It is Gods command to make restitution.

Now will we spek of the panis quhilk God almychty schoris to the brekaris of this command, and of rewardis quhilk he hais promissit to the keparis of the same. Albeit, that in the law of Moyses the punitioun of theiffis was restitution, sumtime of twyis als mekil, sum tymes of four tymes als mekle, sumtime v. tymes as mekil, as was stowin, yit in the new law Princis and civile Magistratis synnis nocht quhen thai punis theiffis and reffaris with the deade, for thai haif auctoritie giffin to thame be God to beir a sweird, that is to say, to punis with the deade all perturbatouris of the common weil, sa that thai procede efter the ordour of justice according to thair civile law and laudabil custome of thair countrie. And of the spiritual paine that fallis apon cowatous men and wemen sanct Paul sais thus: *Qui volunt divites fieri, incidunt in tentationem et in laqueum diaboli, et desideria multa, inutilia et nociva, qui mergunt homines in interitum et perditionem. Radix enim omnium malorum est cupiditas, quam quidem appetentes erraverunt a fide, et inseruerunt se doloribus multis.* Thai that will be riche, fallis into temptatioun, and in the gyrne of the devil, and to mony unprofitabil and noysum desyris, quhilk drownis men into distruction and damnatioun. For cowatousnes is the rute or all evil, quhilk quhil sum men desyrit, thai errit fra the faith, and brocht thame self in mekil sorrow. And of thair payne eternal spekis S. Paul sayand among the laif of misdoaris: *Neque fures, neque avari, neque rapaces regnum dei possidebunt.* Nether sall theiffis, nor cowatous men, nor reffaris possesse the kingdome of God. Because Achan in

Commination of panis aganis the brekaris of this command.

[Fol. lxi. b.]

1 Tim. vi.

1 Cor. vi.

Jos. vi. the distructioun of Hierico, tuk certane geir that was forbiddin be the special command of God, a cloke of silk verrai fyne, twa hundreth syclis of silver, and ane meswand of gold, he was stanit to the deade. Saule the king of Israel was [Fol. lxii. a.] reprevit of God and tynt his kingdome, quhairof ane cause was his cowatousnes, quhilk he had to the spulye of Amelech, 1 Reg. xv. quhairfor Samuel said to him, quhy hard thow nocht the voce 4 Reg. v. of our Lord, bot is turnit to the spulye and hais done evil in the sycht of our Lord? Gehezi the servand of the Prophet Heliseus, was strikin with lipper, because he tuk certane giftis fra Naaman the prince of Syria, quhilk Heliseus his maister refusit, because it was never lesum to sell the spiritual gift of God. And this exemple is writtin in detestatioun of symony. Math. xxvi. Judas lykwais throch cowatousnes sald our salviour Christ quhen he said, quhat will ye gife me, and I sall deliver him to Act. ii. yow? quhais end is descrivit in the Ackis of the Apostollis, that he hangit himself, and birstit a sunder in the myddis. Quhen Symon Magus saw, that be the laing on of the Apostollis handis the haly gaist was giffin, he offerit thame money and said: Gife me also this powar, that on quhem saevir I put my handis, he may resaif the halie gaist. Then Act. viii. sanct Peter said to him: *Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti pecunia possideri.* Perisch thow with thi money, because thow thinkis, that the gift of God may be optenit with money. Mairouer, how gret and terribil vengeance God almychty hais takin on thame quhilk committis sacrilege, that is to say, that staw or reft ony thing hallowit or unhallowit out of the tempil of God, or that abusis ony siclyk.

[Fol. lxii. b.] We reid in the buke of Daniel, that Belthasar king of the Caldeis, for abusing the hallowit veschellis quhilk his father Dan. v. Nabugodonosor brocht as a spulye out of the tempil of Jerusalem, was excedanly fleit with ane strange and terribil visioun, sitting at ane ryal bankit, quhilk he maid till a thousand of his nobillis, he saw the fingaris of ane hand writand thre wordis apon the wall anent him. Na man culd reid thame or tel thair signification, bot Daniel allanerlie, quhilk rede thame thus: Mane, Thekell, Phares, and exponit thame thus. Mane, that is to say, God hais nowmerit thi kingdome and hais completit and endit it. Thekell, that is,

thow art weyit in a ballance, and thow art funde to want wecht. Phares, as mekil to say, as thi kingdome is devidit and giffin to the Medis and Persis. And the same nycht Balthasar the king of the Caldeis was slaine, and Darius the king of the Medis succedit in his kingdome. Brevelie, quhasaevir hurtis thair puir nychbour doing ony skaith to thame, other oppinly or quyatly be ony kind of craft, falset or sutteltie, can nocht eschaip the rygorous punitioun of God, quhilk he schoris in the buke of Exodus sayand thus: *Viduæ et pupillo non nocebitis, si læseritis eos, vociferabuntur ad me, et ego audiam clamorem eorum, et indignabitur furor meus, percutiamque vos gladio, et erunt uxores vestræ viduæ et filii vestri pupilli.* Ye sall nocht noy, hurt, or skayth a wedow, fatherles, motherles or ony freindles man or woman, for and ye hurt thame, thai will cry to me, and I will heir thair crie, and I will take indignatioun at yow, and sall stryk yow with the sweird, and your wyfis salbe wedowis, and your sonnis salbe fatherles. Exod. xxii. [Fol. lxiv. (lxiii.) a.]

Lat all gentilmen quhilk hais tenentes and cottaris under thame tak tent to thir wordis. Lat all Medicinaris, Chirurgeanis, and Pottingareis quhilk takis on hand to help seik or sair men, tak tent to thir wordis, lat all Gryntaris, Stewartis, Chamyrlandis, and al kind of craftesmen tak gud tent to this comminatioun of God.

The xxii. Cheptour.

QUHAT rewardis sall thai get be the promis of God quhilk helpis the puir, giffand to thame almous according to thair powar for Gods saik? Trewlie thai sall optene gret rewardis of God, temporal, spiritual, and eternal. Of the temporal rewardis it is writtin in the buke of Proverbis: *Honora dominum de tua substantia, et de primitiis omnium frugum tuarum da pauperibus, et implebuntur horrea tua saturitate et vino torcularia tua redundabunt.* Honour our Lord with thi substance or with thi warldly geir lauchfully gottin, and part of thi best geir gife to the puir, and thi barnis salbe fulfyllit with corne and frute, and thi wyne pressis sal flow with wyne. In thir wordis Almychty God expresly promissis sufficient welth and fouth of warldly geir to all thame, quhilk for his Promis of rewardis to the keparis of this command. Prov. iii.

sake blythly giffis almous to the puir peple. And to this promis, all gredie cowatous men and wemen giffis na credit, quhilk trowis to want warldly geir to thair awin leiving, gif
[Fol. lxiv. (lxiii.) b.] thai gife ony almous to the puir pepil according as thai may gife, and thairfor thai gif other litil or else na thing. Of
Eccle. xxix. thair spiritual reward, it is written thus: *Conclude eleemosynam in corde pauperis, et hæc pro te exorabit ab omni malo.* Hyde thine almous in the hart of a puir body, that is to say, gife thine almous (but ony intentioun of vaine glore) to the puir man or woman, and that same sall pray for the to God, that thow may be deliverit fra all evil. Also Tobias the elder giffand exhortatioun to his sonne Tobias the yongar, rehersis
Tob. iv. gret spiritual rewardis, sayand thus: *Ex substantia tua fac elemosynam, et noli avertere faciem tuam ab ullo paupere. Ita enim fiet, ut nec a te avertatur facies domini.* Of thi awin geir gife almous, and turne nocht thi face fra ony puir man, that is to say, gif thow may nocht gife him almous, at the leist schaw to him a plesand countinans, and sum takin and signe that thow hais compaciens on him. And sa sais Tobias, it sall cum to pas that God sal nocht turne his face fra the. Syne Tobias techit him the rewle of discretioun, quhilk men suld use in giffing of almous, sayand thus: *Quomodo potueris ita esto misericors: si multum tibi fuerit, abundanter tribue: si exiguum tibi fuerit, etiam exiguum libenter impartiri stude.* Evin as thow may, sa be thow merciful, and thow haif mekil warldly geir gife mekil almous, and gife thow hais bot lytil warldly geir, apply thi mind to gife alsa lytil almous with blythnes. And last of all he schawis the gret rewardis that
[Fol. lxv. (lxiv.) a.] salbe giffin for giving of almous: *Præmium enim bonum tibi thesaurizas in die necessitatis, quoniam elemosina ab omni peccato*
Tob. iv. *et morte liberat, et non patietur animam ire in tenebras.* Thow sall gadder and provide to thi self a tresour, quhilk sall be gret reward gevin to the in the day of necessite, that is the day of jugement, for almous deliveris fra all syn and deade, and sall nocht thoile the saulis of the merciful men, to gang to the myrknes of hel. And of thair eternal reward our salviour expresly spekis thus in the evangil of sanct Luke:
Luc. xvi. *Facite vobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant vos in æterna tabernacula.* Mak your self freindis of your wyckit mammonie, that is to say, mak the puir men and

wemen your spirituall freindis be giving of part of your rychis to thame, quhilk richis oftymes is ane occasioun of wyckitnes to warldly men and wemen, nocht be the nature of the richis, bot allanerly throw the affectioun and abusion of warldly men and wemen, with your richis thairfor mak the puir men your frendis, that quhen ye sall depart of this warld thai may resaif yow till eternal tabernaculis, that is to say to the glorious dwelling placis in the kingdom of hevin. Gyf ye speir, how may puir men resaif the richemen till hevin? We answeir, nocht be thair awin powar and gift, quhilk allanerly belangis to God, bot be thair intercessioun and prayaris may optene the grace of God to riche men, quhairby thai may cum to the kyngdom of hevin.

All thir promissis afore rehersit is signifeit and gevin us to understand be ane promis quhilk our salviour makis in the evangil of S. Luke sayand thus: *Date et dabitur vobis.* Gyfe, and to yow sall be giffin. *Mensuram bonam et confertam, et coagitatam et superfluentem, dabunt in sinum vestrum.* Ane gud mesure, pressit doune et schakin to gidder and rinnand ouir, sal thai gif to yow into your bosum. Be thir wordis, eftir the expositioun of certan doctouris is signifeit four kindis of giftis, quhilk almychty God giffis to thame that giffis almous for Gods saik. The first is temporal geir, quhilk ar callit guddis of fortune, quhilk sumtyme God giffis for doing the warkis of mercy, and this gift is callit gud or lauchful mesur. [Fol. lxv. (lxiv.) b.] Luc. vi.

The secund gift is of nature, as helth of body, quhilk sumtyme God giffis for the warkis of mercy, and is callit ane mesour pressit doune, quhilk is largear met than the first, quhilk was ane lauchful met.

The thrid gift is encres of grace, quhilk oftymes God giffis to thame that ar mercyful, and this is largear met than was the secund.

The fourt is the gift of eternal glore, quhilk is the gretest gift of all the laif, and is signifeit be the met that rynnis ouir. Now it followis in the wordis of our salviour: *Eadem quippe mensura, qua mensi fueritis, remetietur vobis.* With the same mesour quhairwith ye met to uthir, it salbe mettit agane to yow. For according as the deidis of cheritie corporal or spiritual is mair or les, sa sall the giffaris of the same deidis, be rewardit mair or les. And this is largelie declarit be Luc. vi.

2 Cor. ix. [Fol. lxvi. (lxv.) a.] sanct Paule sayand thus to the Corinthianis: *Qui parce seminat, parce et metet, et qui seminat in benedictionibus, de benedictionibus et metet.* Quhasa sawis litill, sall scheir litil alsa, and he that sawis plenteously sal lykwais scheir largely. It followis: *Unusquisque prout destinavit in corde suo, non ex tristitia aut necessitate, hilarem enim datorem diligit deus.* Every ane according as he hais purposit in his hart, nocht displeisandly or be compulsioun, for God luffis a blyth giffar. It 2 Cor. ix. followis in the text of S. Paule: *Potens est autem deus, omnem gratiam abundare facere in vobis, ut in omnibus semper omnem sufficientiam habentes, abundetis in omne opus bonum, sicut scriptum est: dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi.* God is abil to mak yow riche in all grace, that ye in all thingis having sufficient to the uttermaist, may be riche in all maner of gud warkis: as it is writtin, he hais scatterit and gevin to the puir, his rychteousnes remanis for evir.

Thus we end the sevint command, exhortand all christin men and wemen, to keip thame self fra al maner of taking or keping of wrangous geir fra thair nychbour, and with thair awin geir, help all thame that mistaris, for Gods saik, knawin well that thai sall get reward temporal, spiritual, and finally eternal, fra the liberal hand of God, to quhome be all honour and glore for evir and evir. Amen.

THE AUCHT COMMAND.

The xxiii. Cheptour.

Exod. xx. [Fol. lxvi. (lxv.) b.] *NON loqueris contra proximum tuum, falsum testimonium.* Thow sall nocht beir fals witnes aganis thi nychtbour.

The ordour of the aucht command. Quhat is the ordour of this command? This command techis the to do na skaith to thi nychtbour in his fame and name, nor hurt him with thi toung in his persone, his wife or his temporal geir. For nixt his lyfe, his wife and his geir, his fame is derast to him, ya as necessarie as ony of the laif.

The rycht keping of this command. Quhat is the rycht keping of this command? Trewly the vertew of this command is, to ordour and gyde thi toung in all thi wordis to the plesour of God and the profit of thi nychbour. Nocht to raise pley, nor to do uther men skaith,

bot thow suld spek thi wordis to the help and gud gyding of thi nychbour. To labour for concord amang thame that ar fayis, to defend thi nychtbouris fame, quhen utheris bakbytis him or defamis him. Schortly, that thi speche be trew and profitable to the heiraris, and to thi brother, baith before his face and behind his back. All wordis of halie scripture that byddis the help thi brothers and nychtbouris gud name or fame, his rycht, his profite, and specially his saule heil with thi wordis, belangis to the trew understanding and keping of this command.

To the gud gyding of our toung threthingis ar necessary.

Quhasa wald ordour thair wordis and gyde thair toung to the plesour of God and edificatioun of thair nychtbour, mone leir to haif thir thre verteous conditionis that followis.

The first is use discretioun in all our speking, considerand alwais afore we spek, quhat we ar to say, to quhome we spek in tyme and place convenient, and because sik discretioun is a gift of God, he suld pray to God for it, sayand with the Prophet in the Psalme. *Pone domine custodiam ori meo, et ostium circumstantiæ labiis meis.* I beseik the, O gud Lord, put a keping to my mouth, Lord I pray the gife me thi grace, quhairby I may dant and refrane my toung fra all vaine and evil wordis, and to spek allanerly gud wordis, with dew circumstance of resone. And the Apostil sanct James sais: *Siquis in verbo non offendit, hic perfectus est vir.* Gyf a man offend or syn nocht in his worde, he is ane perfite man. Heir ye suld nocht understand that the perfectioun of a christin man standis onlie in gud gyding of our toung, for undoutand, it standis principally in perfite lufe and cheritie, as sanct Paule declaris to the Collosiens, sayand: *Super omnia charitatem habete quod est vinculum perfectionis.* Abone all thingis haif cheritie, quhilk is the band of perfectioun. Nochtheles, gud gyding of the toung, is a special takin of perfectioun, and sa sanct James callis a man that synnis nocht in his toung, to be ane perfite man, for as mekil as he hes ane special takin of ane christin mannis perfectioun. And to gyde our toung with discretioun, sanct James exhortis us be twa familiar exemples.

[Fol. lxvii. (lxvi.) a.]

Psal. cxl.

Jac. iii.

Col. iii.

The first is of a brydil, sayand: *Si autem equis frœna in ora immittimus, ad consentiendum nobis, omne corpus illorum circumferimus.* Behald, sais he, we put brydillis into the hors

[Fol. lxvii. (lxvi.) b.]

Jac. iii.

mouthis, that thai suld obey us, and we turne about all thair bodie. Mekil mair suld we put the brydil of discretioun apon our toungis, to dant thame and cause thame to obey the command of God in thair speking.

The secund exempil is of ane rudder of a schip: *Ecce naves cum magnæ sint, et a ventis validis minentur, circumferuntur autem modico gubernaculo, ubi impetus dirigentis voluerit.* Behald also the schippis, suppose thai be large and gret, and drevin with gret windis, yit ar thai turnit about with a verrai smale Helme or Rudder, quhairto saevir the schipmen will. Evin sa the toung of man and woman suld be turnit be the rudder of discretioun, quhairto saevir the law of God will.

The thrid thing that suld move us to gyde our toung weil, is to considder oftymes quhat hurt and skaith cummis of ane evil toung, quhilk sanct James declaris in the place afore allegit, sayand thus: *Ecce quantus ignis, quam magnam silvam accendit, et lingua ignis est universitas iniquitatis.* Behald how gret a thing a litil fyre kendillis, and the toung is a fyre, quhilk sumtyme is ane accasioun of all wykitnes. As it mycht be said plainely, as ane litil fyre may burne and distroy a gret nowmer of treis, gret housis, palacis, and tounis, sa ane evil toung may kendil mekil evil, as stryif, contentioun and seditioun, hereseis and scismis, to the distructioun of mekil vertew, and mony verteous men. It followis: *Lingua constituitur in membris nostris, quæ maculat totum corpus, et inflammat rotam nativitatis nostræ, inflammata a gehenna.* Sa is the toung set amang our membris, that it defylit the hail bodie, and settis a fyre the hail course of our lyfe, and is it self set a fyre evin of hel. The sentence of thir wordis is this. The toung of man and woman is ane of the leist membris of all the bodie, quhilk gif it be nocht refrenit and dantit fra evil wordis be discretioun, may hurt and skayth al the hail bodie, for oft tymes the hail bodie is brocht to mekil cummer and payne, for the falt of the toung. Or be the bodie we may understand the hail congregatioun and cumpany of the pepil, for as we oft se be experiens, ane evil toung bringis ane hail congregatioun or cumpany to mekil cummer and payne. Mairouir, ane evil toung, specially of ane evil giffin counsellour, false prechour or techar, may kendil the hartis of men and wemen to heresie and uthir synnis, and thairin to remaine fra

[Fol. lxix. (lxvii.) a.]

the tyme of thair youthede, to the tyme of thair auld age, sa mekil evil may spring out fra ane evil toung. Gyf ye speir quha hais kendillit sa mekil evil in the toung of man and woman? Or quha puttis sa mekil evil in the toung? Trewly, nocht almychty God, for he hais wallit and defendit the toung with certane teith and twa lippis, to signifie that the toung suld nocht be hastie in speking, bot that it suld speik with avisment and discretioun. Than quha hes kendillit sa mekil evil in the toung of man and woman? Verrailie the devil of hel, quhilk kendillis the fyre of concupiscence that is in our flesch sa mekil as he may, than the concupiscence kindillit, kindillis and provokis the toung to sa mekil evil. And heir we haif a cause to deploir and be sorie for the malice of mony men and wemen, quhais toung is sa evil, that apparandly it is incurabil, quhairin thai may be comptit war of conditionis than brutel bestis or serpentis, according as sanct James declaris thus: *Omnis natura bestiarum, volucrum et serpentum et cæterorum, domantur et domita sunt a natura humana, linguam autem nullus hominum domare potest, inquietum malum, plenum veneno mortifero.* All the nature of bestis and byrdis, and of serpentis, and uther of the see, ar meikit and dantit be the nature of man, bot the toung of sum men and wemen can na man dant, it is ane unrewly evil full of deadly poysone. As he mycht say, thair is na wyld best sa wyld, thair is na foule sa feyrs, na serpentis sa pestilent, na best of the see sa cruel, bot be the ingyne, industrie and craft of man, thai may be dantit. Lyonis ar maid gentil and meik, Tygaris ar maid myld, Drachonis ar dantit, Eliphantis mak service to man, Cochatryces ar brocht in subjectioun, serpentis ar tamit, Ernys and Eglis ar maid familiar to the hand of man, bot the evil toung (of sum men and wemen) may na man dant. And quhy? Because it is sa wyld, that it will nocht be rewlit, it is sa ful of poysone, that na medicine of gud counsel can help it. Thus be gud consideratioun of the gret hurt and skaith that cummis of ane evil toung, we suld leir to refrein our toung with discretioun. [Fol. lxix. (lxvii.) b.] [Fol. lxx. (lxviii.) a.]

Reformatioun of our hart is necessary to the gud

The thrid thing that causis a man or a woman to haif a gud toung, is reformation of our hart or of our mynd, for as our salviour sais in the evangil of sanct Mathew: *Progenies viperarum, quomodo potestis bona loqui cum sitis mali? Ex abun-*

gyding of our toung. Math. xii.

dantia enim cordis os loquitur. O ye generatioun of serpentis, how can ye spek gud, quhen ye your selfis ar evil? for of the abundance of the hart the mouth spekis. *Bonus enim homo de bono thesauro profert bona, et malus homo de malo thesauro profert malo.* A gud man, out of the gud tresour of his hart bringis furth gud thingis, and ane evil man, out of his evil tresour bringis furth evil thingis. Be thir wordis of our salviour, it is manifest and plaine that na man can speik gud wordis to the plesour of God and edificatioun of thair nychtbour, except that he haif ane gud hart or mynd indewit and annornit with faith and cheritie. Quhairfor O christin man, and thow wald refrein thi tong fra all evil wordis quhilk thow spekis aganis God and thi nychbour, thow mone haif in thi hart the trew lufe of God and thi nychtbour.

Brekaris of the viii. command. Isodorus.

Quha brekis this command? Specially thai that beris in jugement fals witnes. Fyrst thai offend almychty God quhais veritie thai denye and forsakis opinly. Secundly, thai offend the Juge fra quhom thai syle and hyde the veritie. Thridly, thai offend and hurtis the persone that is accusit quhom be resone of thair fals wytnes, thai condemne als mekil as lyes in thame and haldin to restitutioun of all hurtis. And be this ye may consider plainly, how grevous a syn it is to bear fals witnes.

[Fol. lxx. (lxviii.) b.]

Mairouir, thai syn aganis this command, quhilk dois wrang to thair nychbour in jugement, quhidder thai be Juge, Scribe, Advocat, fals witnes, partie, or ony siclike, quhilk oppressis thair nychbour be falset in jugement, or will nocht say the veritie quhen thai suld say it, quha be falsat and lesingis puttis thair nychbour to sorow or skaith. All flatteraris, scornaris of men, fals accusaris and bakbytaris, quha giffis reidly eris to bakbytaris, fostaris the same and reprevis thame nocht. And quha interpretis nocht all uther mennis indifferent wordis and deidis to the best face, quhen thai may be weil tane. Quha dissimillis to schaw the veritie quhen he is oblissit to schaw it be necessitie and for the gud of his nychtbour. Is thair ony paine or punitioun expremit in the scripture aganis thame that brekis this command, be speking of evil wordis? Yis trewly. First to speik in general, the wisman sais: *Qui custodit os suum, custodit animam suam, qui autem inconsideratus est ad loquendum, sentiet mala.* He that

The punisioun of thame that brekis this command. Prov. xiii.

kepis his mouth, kepis his saule or his lyfe, bot he that spekis without consideratioun and avisment, sal feil trubil and paine. And to speik in special, the wisman sais: *Testis falsus non erit impunitus.* Ane fals witnes sal nocht be unpunissit. Agane he sais: *Testis mendax peribit.* A leand witnes sall perisch. Also the same wisman, rehersand sax thingis quhilk God hettis, he rekins amang thame a man that beris fals witnes, and spekis lesingis. Ane exemple ye may tak in the buke of Daniel, of the twa lycherous Jugis quhilk falsly accusit that honest and chast matrone Susanna, berand fals witnes aganis hir, for the quhilk, be the rychteous jugement of God thai wer stanit to the dead. Also the wisman sais: *Abominatio hominum detractor.* He that is a bakbyter is abhominabil till all gud men. And sanct Paule in the first to the Romanis, rehersand thai synnaris quhilk is worthi the dead eternal, puttis amang thame detractouris, bakbytaris or sclanderaris, sayand: *Detractores deo odibiles.* Bakbytaris (sais he) ar hettit of God. Also the wisman speikis of thame that ar quysperaris, rowkaris and rounaris on this maner: *Susurro inquinabit animam suam, et in omnibus odietur.* A rowkar and rownar sall fyle his awin saule, and sal be hettit of all men. Mairouir he sais: *Susurro et bilinguis maledictus erit, multos enim turbavit pacem habentes.* A man or a woman that is ane rowkar and doubil toungit, is cursit and wariit, for siclik ane persone hes put mekil trubil among men and wemen, quhilk afore was at peace. And to be schort with yow, our salviour declaris this mattir in few wordis, sayand thus: *Dico autem vobis, quoniam omne verbum ociosum, quod locuti fuerint homines, reddant rationem de eo in die judicii.* Bot I say to yow, that ilkane idil word, quhilk men and wemen speikis, thairof thai sall gife ane compt in the day of jugement.

Prov. xix. Prov. xxi. Prov. vi. Dan. xiii. Prov. xxiv. Rom. i. Eccle. xxi. Eccle. xxviii. Math. xii.

Now sene we mone gife ane compt to God in the day of jugement, of all our ydil wordis quhilk ar vaine and unprofitabil till us and our nychtbour, mekil mair it followis, that we mone gife ane compt of all our evil wordis, blasphemous wordis, backbyting and sclandering wordis, lycherous wordis, invious wordis, ireful, prydful and malicious wordis with sicklike. Quhat will ye mair? as it followis be the wordis of our salviour: *Ex verbis tuis justificaberis, et ex verbis tuis condemnaberis.* Thow sal be justifeit be thi wordis,

[Fol. lxxi. (lxix.) a.] [Fol. lxxi. (lxix.) b.]

gif thai be conforme to the law of God, and spokin of ane gud mynd, and thow sall be condemnit for thi wordis, gif thai be aganis the law of God, and spokin of ane evil mynd. And sa it is nocht difficill to ken how God almychty rewardis thame that spekis gud wordis, with ane gud mynd. The wisman sais: *Qui custodit os suum, et linguam suam, custodit a tribulatione animam suam.* He that kepis his mouth and his toung, kepis his saule or his lyfe fra trubil. And the Prophet king David sais in the Psalme: *Quis est homo qui vult vitam, et diligit dies videre bonos?* Quhat is the man that wald haif life, and luffis to see gud dais? To this questioun he answeris and sais: *Prohibe linguam tuam a malo, et labia tua ne loquantur dolum.* Refraine thi toung fra spekin evil wordis, and stop thi lippis that thai speik na dissait. In thir wordis the Prophet techis, that commonly be gud gyding of our toung, we may cum to mekil rest and tranquillitie, nocht only to be had in this temporal lyfe, bot also in the lyfe to cum quhilk we luke for in the kingdome of hevin, quhilk he grant us, that bocht us with his precious blude. Amen.

The rewardis of thame that kepis this command. Prov. xxi.

Psal. xxxiii.

THE NYNT COMMAND.

[Fol. lxxii. (lxx.) a.] Exod. xx. Deut. v.

NON concupisces uxorem proximi tui. Thow sall nocht cowet thi nychbouris wife.

THE TENT COMMAND.

The xxiiii. Cheptour.

Exod. xx. Deut. v.

NON domum, non agrum, non servum, non ancillam, non bovem non asinum, nec universa quæ illius sunt. Thow sall nocht cowet thi nychtbouris house, nor his croft or his land, nor his servand, nor his hyir woman, nor his Ox nor his Asse, nor ony uther thing, quhilk pertenis to him. How kepis thir twa last commandis ordour with the laif? Men mycht trow that thai had kepit the laif of the commandis, quhen thai had nocht oppinly brokin thame in deid, as the Jewis traistit that thai fulfillit thai twa commandis quhilk

forbad adultery and thift, gif thai had nocht committit siclik in deid. God thairfor be his servand Moyses, to put away that errour fra the Jewis and al uther men and wemen, he schawis thame be thir twa last commandis, that thai synnit than to, quhen thai desyrit thair nychtbouris wyfe, or watchit and waitit be wylis for thair geir. Amang the Jewis maisteris had power apon thair bond servandis bodeis, as apon thair bestis, quhairfor the bond men and wemen was comptit amang thame part of thair possessioun or temporal geir. Attour, amang the Jewis it was tholit for the hardnes of thair hart, that a man mycht put away his wyfe for ony deformitie. Sa, and a man mycht haif lauchfully luffit his nychtbouris wyfe, he mycht a fischit ane cause to his wife, to put hir away and tak ane uther, or sche also quhen sche desyrit ane uther, wald mak faltis to hir husband, to get hir leif. Sa mycht thai fynd mony suttill inventionis to get uther mennis wyffis, housis, landis, geir, servandis and bestis, quhairfor to schaw thame, that to desyre siclyke was nocht lefull, suppose thai had nocht gottin thair purpose in deid, thir twa commandis was giffin. Ar thir twa last commandis exponit in the haly scripture? Ye, our salviour exponis the nynt command, sayand thus: *Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo.* Bot I say to yow, quhasaevir beholdis ane uther mannis wyfe, ‡ to desyre hir he hais committit adultery with hir ellis in his hart. And as sanct Peter the Apostil sais: *Oculos habentes plenos adulterii.* Thai haif thair eyne full of adultery. Quhair is the tent exponit? In the Evangil of sanct Mathew, quhair our salviour sais thus: *Non potestis deo servire et mammonæ.* Ye may nocht serve God and Mammon. *Ideo dico vobis, ne soliciti sitis animæ vestræ quid manducetis, neque corpori vestro quid induamini.* Thairfor be nocht careful quhat ye sal eit or drink. And agane he sais: *Solicitudo sæculi istius, et fallacia divitiarum suffocat verbum, et sine fructu efficitur.* The carefulnes of this warld and the desaitfulnes of riches, smoris the word that it beris na frute.

[Fol. lxxii. (lxx.) b.] Deut. xxiv.

Math. v.

‡ or ony other woman by his awin wife. 2 Peter ii.

Math. vi.

Math. xiii.

Quhat is the rycht keping of thir twa commandis? To haif ane cleir ee, and ane clein hart. A cleir ee, is the rycht jugement of reasone, and intentioun of our mynd; quhilk suld dereck, ordour and gyde all our deidis to be doine to the

[Fol. lxxiii. (lxxi.) a.] The rycht keping of thir commandis.

plesour of God and profit of our nychbour, according as the
1 Cor. x. The cleir ee of our intentioun to God. Apostil techis sayand: *Sive ergo manducatis, sive bibitis, vel aliud quid facitis, omnia in gloriam dei facite.* Quhiddir ye eit or drink, or do ony uther thing, do all to the honour and
Col. iii. glore of God. And agane: *Omne quodcunque facitis in verbo aut in opere, omnia in nomine domini nostri Jesu Christi facite.* All thingis quhatsaevir ye do in word or deid do all in the name of our Lord Jesu Christ, that is, quhen ye speik ony gud word, or dois ony gud deidis, lat your intentioun be, to do thame, nocht to your awin glore and singular profite, bot principally to the glore of God. Our salviour declaris this in the Evangil, in the deidis of almous, praying and fasting. Of
Math. vi. this ee of our intentioun, our salviour sais thus: *Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit. Si ergo lumen quod in te est tenebræ sunt, ipsæ tenebræ quantæ erunt?* Thi ee is the lycht of thi body. Gyf thi ee than be simpill and clein all thi bodie sall be full of lycht, bot and gyf thine ee be wykit, all thi body sall be full of myrknes. That is to
[Fol. lxxiii. (lxxi.) b.] say, gif thi intentioun be rycht, thi deidis, quhilk ar nocht evil and repugnand to the law of God, ar rycht plesand to God, bot and gif thi intentioun be wrang, thi deidis ar maid
The cleir ee of our intentioun till our nychbour. displesand to God. A cleir ee to thi nychtbour, is to haif this intentioun, to do to him as thow wald that he of resone suld do to the, and to do na thing to him, quhilk thow wald nocht that he of resone suld do to the. Schortly, in al thi deidis intend thi nychtbouris weil and profite, as thi awin.

The descriptioun of ane clein hart. A clein hart is that quhilk has na inordinat desyre of warldly geir, bodelie lust and warldly honour. A clein hart is that quhilk is content to serve God, nocht principally for ony warldly plesour or profite, bot rather for his awin lufe and gudnes. A clein hart is that quhilk is hail giffin to the lufe of God and our nychtbour. A clein hart is that quhilk luffis his nychtbour lykwais nocht for his geir, or uther carnal affectionis, bot maist of all for the lufe of God.

Descriptioun of ane foule hart. And contrarie, that man hais ane foule hart, quhilk luffis him self allanerly, sa and he be weil he curis nocht quhat becum of his nychtbour, quhilk singular and privat lufe is the rute of all evil. Schortly, the rycht keping of thir twa

commandis is to be blyth of thi nychtbouris honour and profite, desyre the samyn, and help him thairto.

Quha brekis thir twa commandis? First, quha that with a deliverit mynd and full consent, desyris to haif thair nychtbouris wyfe, to commit adultery with hir. Lykwais, quha that with ful consent wald fulfill thair carnal lust with ony woman quhilk is nocht his mareit wyfe. Quha lykwais wald haif his nychtbour partit fra his lauchfull wyfe, that he mycht haif hir, or ony uther ungodly cause. Quha invies his nychtbour, that he hais ane honest woman to his wyfe. Quha cowattis inordinatly thair nychtbouris geir, desyrand with full consent, to get geir fra him unjustly, or by unlauchfull contrackis, be suttiltie, falsat and desait. Quha wald haif ony mannis servand fra his maister unjustly, and by his maisteris wil. Quha invies thair nychbours, beand blyth of his hurt and adversitie, and sorie of his weil and prosperitie. Schortly, al lycherous, invious, and cowatous men, brekis thir twa commandis.

Quha brekis thir twa commandis.

[Fol. lxxiv. (lxxii.) a.]

How may a christin man fulfill thir twa last commandis? Trewly it is excedand difficill to refrain our hart fra unlauchfull desyre of wemen, warldly geir and honour, because that in our corruppit nature is rutit concupiscence, lust and desyre of thingis forbiddin be the law of God. And suppose the same concupiscence remaine in us, quhilk ar baptisit in Christ Jesu, or that ar reconcilit to God efter our actual syn be trew penance. Yit it is in us na syn, quhil we consent with a deliverit mynd to fulfill in deid the same concupiscence, or ellis to haif lang delectatioun in the same concupiscence without deid. According as the wisman sais: *Post concupiscencias tuas non eas, et a voluntate tua avertere.* Thow sal nocht gang efter thi concupiscence, that is to say, thow sal nocht consent to fulfil the unrasonabil lust and desyre of thi flesch. To this agreis S. James sayand: *Unusquisque vero temptatur a concupiscentia sua, abstractus et illectus, deinde concupiscentia cum conceperit, parit peccatum, peccatum vero cum consummatum fuerit generat mortem.* Ilk man is tempit of his awin concupiscence, drawin away and entyscit. Syne the concupiscence consaiffis and bringis furth syn, quhen syn is completit it generis dead. Understand heir, that the concupiscence consaiffis be suggestioun and delectatioun, and bringis

How may a christin man fulfil thir twa last commandis.

Eccle.xviii.

Jac. i.

[Fol. lxxiv. (lxxii.) b.]

furth syn be consent. Se that suppose we feil suggestioun to syn, other be evil thochtis, remembrance, sycht, heiring, smelling, savering, tasting and tweching, or be ony evil counsel giffin to us be our enemie or ony other. Secundly, suppose we begin to haif some plesour and delectatioun in the same evil, yit gif we incontinent refrane our will fra consent to do the same evil, nocht only we commit na deadly syn, bot we pleis God in resistance of the same. That this doctrine
Rom. viii. is trew, sanct Paule teichis plainly: *Nihil ergo nunc damnationis est his qui sunt in Christo Jesu, qui non secundum carnem ambulant.* Thair is now (sais he) na damnatioun unto thame that ar in Christ Jesu, quhilk gangis nocht efter the flesch,
Rom. vi. bot efter the spirit. Agane: *Non ergo regnet peccatum in vestro mortali corpore, ut obediatis concupiscenciis ejus.* Lat nocht syn regne in your mortal bodeis, that ye suld obey the lust of it. Declaratioun of this matter we haif in the historie
Gen. iii. of Adamis fall and first syn. The serpent come and maid suggestioun and gaif counsel to breik the command of God. Eve the woman, begane to haif delectatioun in the sycht of
[Fol. lxxv. (lxxiii.) a.] the frute forbiddin. Adame willing to content the mynd of the woman, consentit, and eit it, and sa braik the command of God, to the gret dammage and skaith of him self and all his posteritie. The same proces is daily found in committing of our synnis. The serpent signifyis the devil quhilk tempis and provokis us to breik the command of God, provokand other a thing or uthir forbiddin be God. Eve betakins the flesche, quhilk begynnis to haif plesour and delectatioun in the thingis sa proponit. Adame signifyis the fre will of man, quhilk quhen it consentis and deliveris to do the deid, syn is completit and fulfillit. Thus we conclude, that sa lang as we abstane fra the consenting to the suggestioun and tystyng of our concupiscence we syn nocht.

The xxv. Cheptour.

Quhat is the cause that carnal concupiscence remanis in our flesch efter Baptyme.

QUHAT is the cause that this carnal concupiscence, the mother and nuris of syn, remanis in the flesche of al christin men and wemen eftir Baptyme and penance, how gud, how haly, and perfite saevir thai be, it makis to thame impediment to do the lawis of God perfitely, full sair aganis

thair will, and wald be quyt of it, and can nocht, and thairfor lamentis and murnis daily for the continual cummer of it? God almychty be his rychteous jugement and infinite wysdome, permittis the carnall concupiscence to remaine in Christin men and wemen, efter the resaving of Baptyme and Penance, nocht for our evil, bot for our weil, nocht to our distruction, bot to be to us ane occasioun of our salvatioun, for nane sal be crownit in hevin with honour and glore, except thai get victory, nane can get victorie except he fecht stowtly and manfully, na man fechtis bot with his ennimy, sa gif thair be na ennymie, thair is na battel, na battel, na victorie, na victory, na croune. Now thairfor God hes permittit this concupiscence to remaine in us, that we throch his grace owyrcummand the same may optene the croune of glore in hevin. Sa God permittit the Cananeittis to remane in a part of the land of promissioun amang the peple of Israel nocht for thair distructioun, bot for thair exercitioun in battel, that thai haiffand exercitioun and practeis in fechting agane thame, be the help of God thai mycht ourcum nocht only the Cananeis, bot also al uther nationis quhilk wald be thair enymeis. How may we ourcum this enymie that dwellis in our mortal bodie, evirmair provokand and steirand us to evil? Thus, we doand throch Gods grace our devore and diligens quhilk we aucht to do, God wil gife til us his spret, be quhais vertew and grace, we sall eisalie ourcum the temptatioun of our flesch, ye and also the devil, and the warld. We ourcum thame, quhen we resist thame, we resist thame, quhen we consent nocht to thair temptatioun. [Fol. lxxv. (lxxiii.) b.]

Rewlis to dant the flesch.

The first thing that we aucht to do in this battell, is to mak invocatioun to God be ane faithful prayar, to gife us his haly spret, for as the wisman said to God: *Et ut scivi quoniam aliter non possum esse continens, nisi deus det.* And efter I kennit that I culd nocht utherwais be continent refranand my flesch fra evil except that God gaif me grace. And as the Apostil sais: *Si enim secundum carnem vixeritis, moriemini, si autem spiritu facta carnis mortificaveritis, vivetis.* And ye leif efter the flesch ye sal dee, bot and ye mortifie the deidis of the flesch be the spirit, ye sall leif. How sall we optene the spirit of God, bot with ane faithful prayar. For our salviour Christ hais maid

Sap. viii.

[Fol. lxxvi. (lxxiv.) a.]

Rom. viii.

Joan. xvi. us promis sayand: Ask and ye sall get. *Amen amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis.* Quhatsaevir ye sall ask the father in my name, he sal gife
Math. vii. it yow. Agane: Sa sal your hevinly father gife the gud spirit to thame that askis him. Lat us thairfor ask this spirit of God be ane trew faith in Christ Jesu, committand our cause hailelie to him, traistand and lippinnand hailelie to him, that the father eternal, for the lufe and meritis of Christ, will nocht lat us want his spirit, we doand that is in us as is afore said, quhilk may renew our mynd and mak us new men in God, in rychteousnes and halynes, sall slokkin the heit of carnal lust in us, and kendil the fyre of God's lufe in our hartis, and sa mak us bring furth the frutis of the spirit, quhairof ane is continence and chastitie. The secund thing that we mone do in our battel aganis our concupiscence is to make resistence to our foule lustis and desyris in the beginning of thame, for and we thoil our carnal desyris byde in our mynd, thai will grow and multiplie, and wax stark agane our spirit, and sa sall be difficil to ourcum thame. Thai ar lyk to ane slederie eil that may be haldin be the heid, and nocht
Psal. cxxxvi. be the tail. Thairfor sais the Prophet in the Psalme: *Beatus*
[Fol. lxxvi. (lxxiv.) b.] *qui tenebit, et allidet parvulos suos ad petram.* Happy is the man that sal hald his first motionis, thochtis and desyris, and sall stryk thame to the stane. Quhilk vers be mistical expositioun menis that we suld repres and dant our carnal lustis and desyris in the beginning, quhen thai ar litil, and that be faith of our salviour Christ, quhilk is signifiet be the stane, because he is sickar and suir freind and defendar, to all that puttis thair traist in him.

Thridly, we suld forbeir all occasionis of syn, flee evil company, quhilk is lycht, wantone and vayne, keip with gret diligence our eyne fra wantone sychtis, our eris fra hering of vile talk, lycherous sangis, unhonest talis, our handis and membris of our bodie fra unhonest twyching, our mouth fra excess of meit and drink, and all our wittis fra all abusionis, quhair throch as wyndokis, deade enteris into our saule.
Jer. ix. According as it is said be the Prophet Hieremie: *Ascendit mors per fenestras nostras.* The deade clymmis up till our saule be the wyndokis, that is to say, deadly syn enteris in our saule be abusioun of our five wittes. And the haly man

Job keipit weil this rewle quhen he said: *Pepigi fœdus cum oculis meis, ut ne cogitarem quidem de virgine.* I haif maid ane obligatioun and ane band to refrane the wantone sychtis of my eyne, that I mycht nocht haif ony inordinate thochtis of virginis. Fourtly, we suld dant our flesche fra all wantones, as the Apostil sanct Paule sais expresly: *Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis.* Quha is the servandis of Christ, thai have crucifie thair flesche togidder with the vyce and concupiscence thairof. And ye wald ken how our flesche suld be crucifeit and dantit fra the evil of the concupiscence. Trewly, with walking, fasting, and labouris. Of the first the wisman sais: *Vigilia honestatis tabefaciet carnes.* Honest walking sall mortifie the flesche. And ane uther man said, lang sleip and rest, fosteris the vice of the flesche. Of the secund speikis sanct Paule, exhortand his Corinthianis to be ministeris of God, amang uthir vertewis he puttis fasting before chastitie. And as sanct Hierome allegeis Tyrens: *Sine Cerere et Baccho friget Venus.* Be abstinence of meit and drink, lychorie is cauld and hais na strenth. Of the thrid sais the doctour sanct Hierome: All ydil men ar ful of desyris. And the wisman sais: *Per agrum hominis pigri transivi, et per vineam viri stulti et ecce totum repleverant urticæ.* I haif gane (sais the wisman) be the feild of ane ydill man, and be the wyneyard of ane fuile, and behald all was full of nettillis and weiddis, mening that ydill men of all uther ar maist disponit to the vice of the flesche. Do evirmair sum gud warke, that the devil may evir find the weil occupiit. The punissionis of thame quhilk brekis thir twa last commandis, and the reward of thame that keipis the same is knawin weil eneuch be the declaratioun, quhilk we maid in the endis of the saxt and sevint commandis, quhair it is schawin plainly with quhat punitionis God punissis all cowatous men, and also all lycherous men, and because thai breik thir twa last commandis in special that hais thair hartis fylit with the synnis of lychorie and cowatousnes. And thai keip thir twa last commandis in special, quhilk keipis thair hartis clein in chastitie and lufe to do the werkis of mercy to thair nychtbour. The punitioun thairfor of all thame that hais unclein hartis, is plainly expremit in the Apocalipsis, quhair mentioun is maid of certane men and wemen quhilk sall nocht

Job xxxi.

[Fol. lxxvii. (lxxv.) a.]
Gal. v.

Eccle. xxxi.

Cato.

2 Cor. vi.

Prov. xxiv.

[Fol. lxxvii. (lxxv.) b.]

haif enteres to the hevinly citie of Jerusalem, quhair it is said
Apoc. xxi. thus: *Non intrabit in eam aliquod coinquinatum.* Na thing sal enter into that glorious citie, quhilk is blekkit or fylit. And of the reward of all thame quhilk hais ane clein hart,
Math. v. our salviour Christ sais thus: *Beati mundo corde, quoniam ipsi deum videbunt.* Blissit ar all thai quhilk ar clein in hart, for thai sall see God. And agane in the same place he speikis of the reward of all thame quhilk hais a mercyful hart to thir nychtbour. *Beati misericordes, quoniam ipsi misericordiam consequentur.* Blissit ar all thai quhilk ar merciful to thair nychbour, for thai sal optene and get the mercy of God. And be the contrar sanct James speikis of all unmercyful men, sayand
Jac. ii. thus: *Judicium sine misericordia illi, qui non facit misericordiam.* He sall get jugement without mercy at the hand of God quhilk hais na mercy on his nychtbour. And sa schortly ye may
[Fol. lxxviii. (lxxvi.) a.] understand how God almychty punissis eternally the brekaris of thir twa last commandis, and also how that he will reward all the keiparis of the same with eternall reward, quhilk he grant to us that bocht us with his precious blude. Amen.

THE RYCHT USE OF THE TEN COMMANDIS.

The xxvi. Cheptour.

TO conclude this doctrine, quhilk we haif giffin to yow of the law and commandis of God, we exhort yow till haif
1 Tim. i. alwayis in your remenbrance thir wordis of S. Paule: *Scimus autem, quia lex bona est, si quis ea legitime utatur.* We knaw (sais he) that the law is gud, gif a man will use it weil. For suppose ye knaw the law of God, yit and ye knaw nocht the rycht use of the law of God, or how that ye suld use the law of God dailie to your edificatioun, your knawlege will do yow litill gud. Quhairfor we think it expedient to declare to yow the rycht use of the law be plaine and familiar exempillis, to that effeck, that quhensaevir ye heir the law, or ony part of the law expremit to yow, ye may considdir the rycht use of it, and sa apply the law to your gret profite and spiritual edificatioun.

First christin pepill, ye suld use the law of God as ye wald use an Torche quhen ye gang hayme to your house in a myrke nycht, for as the Torche or Bowat schawis yow lycht to descerne the rycht waie hayme to your house, fra the wrang way, and also to descerne the clein way, fra the foule way, evin sa aucht ye to use the law or command of God, as a Torche, Bowat or Lanterin. For doutles, the law of God giffis the lycht of knawlege to descerne your hie way hayme to your dwelling placis in hevin, fra the wrang way that leidis to hel. For as the strecht way to hevin is the rycht keping of thir ten commandis, according as our salviour sais: *Si vis ad vitam ingredi, serva mandata:* Gyf thow will entir to the lyfe, keip the commandis, sa the wrang way is to breik ony of the ten commandis. Sa quhen thow hais gottin knawlege and understanding of all thir ten commandis or of ony ane of thame, than considdir thi self quhair thow gangis, and gif thou ken thi self to gang the narrow way of vertew that leidis to hevin, be blyth in God, and thank him of his grace, and ask at him the gift of perseverance, and gif thow thinkis thi self out of the hie and clein way of vertew, and that thow art gangand in the braid and hie foule way of deadly syn that leidis to hel, incontinent cum agane to the hie way of vertew, quhilk is commandit in the law of God, sayand with the prophet in the Psalme: *Cogitavi vias meas, et converti pedes meos in testimonia tua.* I haif considerit my wayis, quhairin I haif gane wrang gaitis, and I haif turnit my feit into thi commandis, gud Lord, because that allanerly is my strecht way to the kingdome of hevin. Gyf thow say agane to me, quha will tell me quhen I am in the rycht way, and quhen I am in the wrang way? Trewly thi awin conscience will tel the, being informit be the trew knawlege of the commandis of God. And this rycht use of the law is gevin us be the wisman in the Proverbes, sayand thus to his sone: *Conserva fili mi præcepta patris tui, et ne dimittas legem matris tuæ, liga eam in corde tuo jugiter et circumda gutturi tuo. Cum ambulaveris, gradiantur tecum, cum dormieris, custodiant te, et evigilans loquere cum eis, quia mandatum lucerna est, et lex lux, et via vitæ increpatio disciplinæ.* O my sone (sais the wisman) keip the commandis of thi father, and leif nocht the law of thi mother. Bynd thame to gidder continually in thi hart, and

The exemple of ane torch. [Fol. lxxviii. (lxxvi.) b.]

Math. xix.

Ps. cxviii.

[Fol. lxxix. (lxxvii.) a.]

Prov. vi.

festin thame fast about thi hals, quhen thow gangis lat thame gang with the, quhen thow sleipis, lat thame keip the, and quhen thow walknys, speik with thame. For the command is the Lanterin, a Torche or ane candel, and the law is lycht and the way of lyfe and correctioun of evil maneris and derectioun to gud maneris.

The exempil of ane myrrour.

The secund exempil (quhairby we may knaw the rycht use of the law) is of ane myrrour, quhairin a man or a woman behaldis thair awin face, to that effeck, that gif thai see thair face blekkit, thai may gang to the wattir to wesche thame. Evin sa ye suld use the law or the commandis of God. For doutles the law is gevin to be ane spiritual myrrour to us, quhilk gif we considdir weil, we may se the face of our conscience in it, and knaw perfitly all the deformiteis and spottis of syn, quhilk blekkis our saule, quhilk, quhen we haif doine, we suld incontinent gang to the wellis to wesche us, that is to saie, to the sacramentis of haly kirk. And with trew faith giffin to the promis of God, draw out of thame the watter of grace, quhilk may wesche our saulis and mak thame fair. For quhasaever hais thair saule fylit with original syn, suld cum or ellis be brocht to the well of Baptyme, and thair be weschyne fra all thair synnis. And quhasaevir ar fylit in thair saulis be actual syn, suld cum to the well of Penance be contritioun, Confessioun, and satisfactioun, that thare thai may be weschyne with the watter of grace, quhilk is gevin be dew ministratioun and faithfull resaving of that same sacrament. And of thir wellis of grace ye have large declaratioun maid to yow in the thrid part of this Catechis, quhilk intraittis of the sevin sacramentis. Sa O christin man and woman, quhen the law of God is declarit to the, heir it nocht in vaine, bot leir the rycht use of it, and in it, as in ane myrrour behald the face of thi conscience, and eftir yow hes sein the gret deformiteis and spottis of thi synnis, incontinent cum to the wellis of grace, that is to say, to the meritis of Christis passioun, quhilk may be applyit to the be the rycht ministratioun of the haly sacramentis. Bot tak tent that thow cum unfenyetly. Cum thairfor with trew penance, cum with ane perfit faith gevin to the promis of God, cum with ane fervent lufe and desyre of thi awin salvatioun, and sa cumand to the well of grace, without dout thow sall resaif grace, quhilk sall

[Fol. lxxix. (lxxvii.) b.]

wesche thi saule and mak it clein. And this rycht use of the law may weil be gaderit of the wordis of sanct James, sayand thus: *Estote factores verbi, non auditores tantum fallentes vosmetipsos, quia si quis auditor est verbi, et non factor, hic comparabitur viro consideranti vultum nativitatis suæ in speculo etc.* Be ye doaris of the word, and nocht heiraris only, desaffand your awin selffis, for gif ony heir the word, and do it nocht, he is lyke to a man that behaldis his bodely face in a myrrour, etc. Quhilk auctoritie was set furth to yow at length in the end of the Prologe. [Fol. xc. (lxxviii.)a.] Jac. i.

Thirdly, ye suld use the law as ane spiritual Urinal, for lyk as luking in ane urynal heilis na seiknes, nochttheles, quhen the watter of a seik man is lukit in ane Urinal, the seiknes commonly is knawin, and than remede is socht be sum special Medicin, gevin be sum expert Medicinar. Sa the law or commandis of God heilis na synnar fra the seiknes of syn: *Nihil ad perfectum adduxit lex.* The law gaif na grace quhairby men mycht be brocht to perfectioun. Nochttheles, as he sais to the Romanis: *Per legem cognitio peccati.* Be the law is the knawlege of syn. Quhairfor, quhen we haif knawlege of our spiritual seiknes of syn, be luking in the law as in ane spiritual Urynal, than suld we gang with trew penance and fayth till the hevinly medicinar our salviour Christ, quhilk sais thir wordis of himself: *Non est opus valentibus medico, sed male habentibus.* Thai that ar stark and hail in thair persone, neidis na Medicinar, bot thai that ar weik and seik neidis a Medicinar. Now because that we ar all togiddir in our saule febil, weik, and seik throch concupiscence and syn, quhilk we may se cleirly in the spiritual Urinal of the law, quhat suld we do, bot with trew penance and faith, pas till our Medicinar Jesus Christ, seik fra him the medicine that may saif us and heil all our seiknes, seik fra him the plaster of our salvatioun, that may heil our woundis, sayand to him with the prophet in the Psalme: *Sana animam meam, quia peccavi tibi.* O Lord heil my saule, for I haif synnit aganis the, quhilk doutles he will do gif we gang to him unfenyetly, doand the worthi frutis of penance with ane substantial traist and confidence in the meritis of his passioun, quhilk is the only spiritual medicyn of our seik and woundit saulis. The exempil of ane Urinal. Heb. vii. Rom. iii. Math. ix. [Fol. xc. (lxxviii.)b.] Psal. xl.

Fourtly, ye suld use the law or commandis of God as the The exempil of

the Compas. schippar of a schip usis his compas, for his Compas movis nocht nor dryvis nocht the schip on the braid and stormy see to gud havin, bot the schippar haiffand a wynd, takis tent to the derectioun of his Compas, quhil he cum to ane gud havin. Sa the law of God is till us ane spiritual Compas, for we haiffand the prosperous wynd and motionis of the haly spret, blowand in the saulis of our understanding and fre will, syne takand gud tent to the derectioun of the law of God, as till our spiritual compas, we may verrai prosperously with ane rycht cours saile to the glorious port and havin of the hevinly Paradise, quhair we sall rest the schip of our nature in perpetual tranquillitie and securitie of bayth bodie and saule. And thus we end our declaratioun of the ten commandis, gevin to us be almychty God, to quhome be gevin al louing and thankis, honour and glore for evir and ever. Amen.

[Fol. xci. (lxxix.) a.]

HEIR FOLLOWIS THE SECUND PART OF THE CATECHIS,

[Fol. xci. (lxxix.) b.]

CONTENAND ANE PLAINE DECLARATIOUN OF THE TWELF ARTIKLIS OF THE CREDE NECESSARY TO BE KNAWIN AND TROWIT OF ALL CHRISTIN MEN AND WEMEN TO THAIR ETERNAL SALVATIOUN.

The first Cheptour.

THE secund part of this Catechis, giffis instructioun of our christin fayth, quhilk is sa necessary to us all, that as the Apostil sanct Paule sais: *Sine fide autem impossibile est placere deo. Credere enim oportet accedentem ad deum quia est, et inquirentibus se remunerator sit.* Without fayth it is impossible to pleis God, for he that cummis to God mone beleif that God is, and that he is ane rewardar of thame that seikis him. And agane he sais: *Omne autem quod non est ex fide peccatum est.* Quhatsaevir is nocht of faith, the same is syn. And as the Prophet Esaie sais: *Si non crederitis, non intelligetis.* Except that ye beleif ye sall nocht understand. Quhat sall we nocht understand? Trewly thai thingis that belangis to our salvatioun, quhilk we can nocht ken be natural resone, bot allanerly be fayth. Quhairfor S. Paule sais: *Animalis autem homo non percipit ea, quæ sunt spiritus dei, stultitia enim est illi, et non potest intelligere.* The natural man (that is, haiffand only the giftis of nature) understandis na thing of the spret of God, it is fulischnes to him, and he can nocht understand. Quha is the natural man bot the hail persone of man, with all his resone, cunnyng, will, wit, and powar, sic a man, nocht haiffand the faith of haly kirk, quhilk is the gift of the spret of God, can nocht understand how to cum to his salvatioun. And how perelous it is to misken thai thingis, as we declarit to yow in the first prologe, ye may tak exempil of the pepil of Israel, quhen thai wer in wildernes, cumand to the land of promissioun of quhome God sais thus: *Ipsi vero non cognoverunt vias meas, quibus juravi in ira*

Heb. xi. Of the necessite of our christin faith.

Rom. xiv.

Esaie vii.

1 Cor. ii.

[Fol. xcii. (lxxx.) a.]

Psal. xciv.

mea, si introibunt in requiem meam. Thai haif nocht knawin my wayis (that is to say, my justice and mercy) to quhome I haif sworne in my wraith, that is, I determit to execute aganis thame the rigour of my justice, sa that thai sal nocht entir into ony rest in the land of promissioun, quhilk is the kingdome of hevin. The reasone quhairof sanct Paule
1 Cor. xiv. schawis in few wordis, saying: *Qui ignorat, ignorabitur.* He that miskens sall be miskennet. Mening this, gif we will nocht ken Goddis justice and his mercy, offerit to us in Christ, in tyme of this lyfe, God sall misken us in the day of extreme jugement. Quhairfor, that ye may pleis God, that ye may understand how to cum to your salvatioun, that ye finally may entir in to the eternal rest of God, promissit unto us in Christ, leir to understand the rewle of your fayth, callit commonly the Crede, compilit and set furth be the haly Apostillis of Jesus Christ, for the common and necessary instructioun of all christin men and wemen. And for the mair plaine understanding of the same Crede, it is to be notit, that faith in haly scripture is takin in twa sortis. For doutles thair is ane fayth, quhilk is general, deade and ydil. Also thair is ane fayth, quhilk is special, leiffand and wyrkand.

Thair is twa kindis of faith.

[Fol. xcii. (lxxx.) b.]

Ane general faith.

Quhat is general fayth? General fayth is ane gift, quhair throch we ken that thair is ane trew God, and trowis fermely that all quhatsaevir is set furth to us of God, other in the haly write, or in the diffinitionis of general counsellis representand the universal kirk, gaderit in the haly spirit is sa trew, that na thing can be trewar, suppose thai excede the capacite of natural reasone, because that the haly spret, quhilk is giffar of the scripture, and techear of haly kirk, is the spret of veritie. Is this general faith, be the quhilk we trow thair is ane God, sufficient for our salvatioun? Undoutand it is nocht sufficient, for mony Gentillis, specially Philosophouris be the sycht and knawlege of the creatouris had a part of this general faith, and come to the knawlege of
Rom. i. ane trew God, his eternal powar and divinitie, bot because thai wald nocht thank him, glorify and serve him, as thair God, thair knawlege was deade, ydil and vayne, and swa thai vanissit away in thair mynd be ydolatrie and uthir abhominabil synnis, and sa thai perischit, as it is declarit in the first to the Romanis. Also mony evil christin men and

wemen beleiffis be this general fayth as the kirk dois, bot because thai want the special faith that wyrkis be leiffand cheritie, thai can nocht be saiffit. Of quhome we may verifie the wordis of sanct Paule, sayand thus: *Confitentur se nosse deum, factis autem negant.* Thai saie thai knaw God, bot thai deny him with thair deidis. Mairouir as sanct James sais: *Dæmones credunt et contremescunt.* The devillis trowis that thair is ane God, and for feir of his terribil jugement thai tremyl. Sa thow seis that it is nocht sufficient to beleif, that thair is ane God eternal, and that all spokin of him in haly write, is trew, because it is bot ane general faith, common to gud men and evil men, to men and devillis, al kennis perfitly that God can nocht mak ane lesing.

Tit. i. [Fol. xciii. (lxxxi.) a.] Jac. ii.

Quhat is the special and quick faith, quhilk is in all gud christin men and wemen? It standis in thre pointis. The first is before said, to trow that thair is ane God, and that all the historeis writtin of God in haly write is trew, as that he is ane God in substance and thre in personis, that the same blissit Trinite is makar of hevin and erd, and of all creatouris visibil and invisibil, that he hais gevin to us be the handis of Moyses the ten commandis, to keip under the paine of eternal damnatioun, with al uthir historeis in the haly write, other in detestatioun of syn or in commendatioun of vertew. Secund, because we ar brekaris of the law, we suld be knawlege of the same faith, feir all the comminationis, schoringis or bostingis, quhilk God makis in the scripture aganis the transgressouris of the law, thinkand that thai ar maid agane ilkane of us in special. Thridly, we throw feir of God beginnand to repent our self for our synnis, suld hoip to optene the mercy and grace, quhilk God promissis in Christ to al and sundry faithful and penitent men and wemen. Brevely, to commit our self hailely to God, to put our hail traist and confidence in his help, defence, gudnes and gracious provisioun in all our necessiteis, perellis, dangeris, mistaris, infirmiteis, in all forsakand our awin will, and with obediens commit all to the gracious will of God. Siclyk faith had Daniel, quhen he was put in the cave amang the Lyonis. Siclyk faith had Susanna, quhen sche was unjustly condamnit to the deade. Siclyk faith had Jonas, quhen he was thre dais and thre nychtis in the wame of the Quhail. Siclyk faith had the thre children,

Ane special faith.

[Fol. xciii. (lxxxi.) b.]

Dan. vi. and xiv. Dan. xiii. Jonas ii. Dan. iii.

callit Ananias, Azarias and Misael, quhen thai wer cassin into the byrnand fornace. This is the special faith of ane trew christin man, quhilk standis in the general faith afore rehersit and in
Gal. iii. sure confidence and hoip of Goddis mercy. This faith obtenis to us the abundant grace of the haly spret, quhilk powris into our hartis the trew lufe of God and of our nychtbour. This is the faith special, leiffand and wyrkand, that is sa mekil commendit of our salviour in the evangil, and of sanct Paule in his Epistillis. This is the faith that justifeis a christin man
Rom. v. according as sanct Paule sais to the Romanis: *Justificati ergo ex fide pacem habemus ad deum.* We being justifyit be faith, hais peace in our conscience with God. This is the faith that makis us the barnis of God, according as sanct Paul sais to
[Fol. xciv. (lxxxii.) a.] the Galathianis: *Omnes enim filii dei estis per fidem, quæ est in*
Gal. iii. *Christo Jesu.* Ye are all the sonnis of God be faith, quhilk is in Christ Jesu. This is the faith that ouircummis the
1 Joan. v. warld, according as sanct Johne sais in his first epistil: *Hæc est victoria, quæ vincit mundum, fides vestra.* Faith is the vertew, quhair throch ye get victorie and ouercummis the warld. This is the faith that ouercummis the flesche, as
Ephes. vi. sanct Paule sais to the Ephesianis: *In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere.* In all thingis tak ye hald of the buklar of faith, quhairwith ye may slokkin the fyrie dartis of the wyckit spret. This is the
1 Pet. v. faith that ouercummis the devil as sanct Peter sais: *Fratres sobrii estote et vigilate quia adversarius vester diabolus, tanquam leo rugiens circuit, quærens quem devoret. Cui resistite fortes in fide.* Brethir be sober and walk, for your adversarie the devil gangis about lyk a rampand Lyone seikand quhome he may swallie. Quhome resist stedfastly in faith. This is the faith quhairwith the rychteous man leiffis, as it is writtin:
Rom. i. *Justus autem ex fide vivit.* The rychteous man leiffis throch his faith. This faith is alwayis jonit with hoip and cheritie, and werkis throw lufe. This faith comfortis us in all our
[Fol. xciv. (lxxxii.) b.] adversiteis, and causes us to haif evirmair this worde in our
Rom. viii. mouth: *Si deus pro nobis, quis contra nos?* Gyf God be with us, quha can be aganis us? And also this word: *Non sunt condignæ passiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis.* The trubillis of this tyme, ar nocht worthi of the glore that sall be schawin apon us. Quhair

this faith is nocht present, gud werkis can nocht help to salvatioun. Quhair this faith (quhilk is nevir without gud werkis) is present, all thingis cummis to our weil. Noder will God almychty thoile ony thing to cum to man or woman haiffand this faith, bot that he kennis is profitabil to him suppose we ken it nocht, say that: *Sive vivimus, sive morimur, domini sumus.* Quhiddir we leif or dee, we ar the Lordis. For thame that ar simpil and unleirit, the Crede may be devidit in thre partis, eftir the thre personis in ane Godheid. Quhairof the first is of God the father, and schawis our creatioun. The secund is of God the sone, and declaris our redemptioun. The thrid is of God the haly spret exponand our sanctificatioun. As we mycht confesse our faith in few wordis. I beleif in God the Father, quhilk hais create and maid me. I beleif in God the Sonne quhilk hais redemit me. I beleif in God the haly spret, quhilk daily sanctifyis me, ane God and thre personis, allutterly of ane nature, substance, powar, wisdome, gudnes, majestie and eternitie.

The division of the Crede.

THE FIRST ARTIKIL OF THE CREDE.

[Fol. xcv. (lxxxiii.) a.]

The secund Cheptour.

THE first artikil of the Crede schawis the Fatheris Godheid, will and work, quhair thow sais *I beleif or I traist in God the father almychty makar of hevin and erd.* In declaratioun of thir artikillis, first ye sall heir a schort expositioun of all the wordis contenit in this same artikil, syne we sal colleck brevelie the soume and the sentence of the same artikil. Last of all out of the samyn we sall gadder certane moral lessones to your spiritual edificatioun.

I. Quhi sais thow in the beginning of the Crede *I beleve*, spekand in the singular nowmer? To signifie and declare that ilkane of us suld haif in our awin hart ane special faith in God. For trewly it is nocht sufficient to the for thi salvatioun, that sanct Petir and sanct Paule with the laif of the sanctis of hevin, had ane special faith in God almychty, the Father, the Sonne, and the haly spret, thre persones and a God, sa that thow may saie with sanct Paule: *In fide vivo filii* Gal. ii.

Ilkane christin man and woman suld haif in thair awin self a special faith.

dei, qui dilexit me, et tradidit semetipsum pro me. I leive in the faith of the sonne of God, quhilk hais luffit me, and gaif him
Math. ix. self for me. And than may our salviour say to the: *Fides tua te salvum fecit.* Thi faith hais maid the saif. And agane:
Math. viii. *Sicut credidisti, fiat tibi.* According to thi faith, sa be it done to the.

[Fol. xcv. (lxxxiii.) b.] *Beleive or trow.* Quhy sais thow this secund word, beleive or trow, sayand, *I beleive or trow,* mair than this word, I see or I understand perfitly? Trewly to schaw plainely that thir twelf artikillis of the Crede, can nocht be comprehendit be natural reasone, bot allanerly be faith, according as it is said: *Nisi credideritis, non intelligetis.* Except ye beleive, ye sall nocht understand. Thairfor we suld eftir sanct Paulis counsel: *Captivare intellectum in obsequium Christi.* Put your natural reasone in presone, that we may serve our salviour Christ with ane trew faith, giffand ferme credite to his haly word.

The artikillis of the Crede can nocht be comprehendit be natural reasone. Esaie vii. 2 Cor. x.

To trow in God, pertains to the special faith of a christin man.

In. Quhy sais thow this thrid word *In,* sayand, *I beleive in God?* Thow sais nocht in this first artikil, I beleif thair is ane God, or I beleive God, bot thow sais thus: *I beleive in God.* Verailly thow sais swa, declarand thi self to haif that singular and special faith, quhilk God requiris of us all. For as we tauld yow afore, it is nocht sufficient to the for thi salvatioun, to beleive that thair is ane trew and verai God, or to beleif God, that is to say, to beleif all the wordis of God to be trew, bot thow suld beleif in God, that is traist in him with lufe and obediens, quhilk beleif we declarit to yow at lenth afore. And O christin man tak tent, that thow haif alwayis this beleif in God, quhilk is requirit of the expresly be our
Joan. xiv. salviour, sayand: *Creditis in deum et in me credite.* Ye beleif
Joan. vi. in God, beleif also in me. And agane he sais in ane uthir
[Fol. xcvi. (lxxxiv.)a.] place: *Hoc est opus dei, ut credatis in illum, quem misit ille.* This is the werk that God requiris of yow to beleive in him, quhom the father hais send, that is, the sonne of God, quhom the father hes send to us be his blissit incarnatioun.

God. Quhat understandis thow be this word *God.* Trewly it is difficil, ye and impossibil to declare perfitly and hailely the significatioun and diffinitioun of this worde *God.* Sum understanding of it we haif giffin to us in haly scripture, quhilk
Goddis be fals nomina- we sall schaw to yow brevely and plainely. Thair is in haly writ sum tyme mencioun maid of thame that ar callit goddis,

allanerly be fals nominatioun and usurpatiouns, a certane proud kingis, also devillis throch pride usurpit to be callit god, and certane pepil afore the incarnatioun of Christ, blindit with errour and infidelitie, callit and tuk thame as goddes. It is writtin in the Psalme: *Omnes dii gentium dæmonia.* All the goddis of the Gentilis was devillis. Sum tyme in the scripture, certane men ar callit goddis, allanerly be participatioun of Goddis auctoritie, and sa was in the auld law, Jugis and Kingis, callit goddis, because thai ar rewlaris of the pepil in Goddis steid, and hais the executioun of justice giffin to thame of God. Sa it is writtin in the buke of Exodi: *Diis non detrahes.* Thow sall nocht speik evil of the goddis, that is to say, of the Preistis, Princis and Jugis. Sum tyme men was callit goddis be participatioun of special grace, and of prophesie or preisthed, of quhome it is writtin in the Psalme: *Ego dixi dii estis, et filii excelsi omnes.* I haif said that ye ar goddis, and all ye ar sonnis of the heast. Bot veraily and properly thair is na goddis bot ane, be trew godheid and veray natural propertie of God, of quhome it is writtin: *Audi Israel deus noster, deus unus est.* Heir Israel, our God is bot ane God. Gyf thow wald haif sum knawlege of thi God, quhat he is. First thow mone beleive that he is ane spiritual substance: *Spiritus est deus,* God is ane spret, that is to say, a spiritual substance, nocht maid of body and saule as man is, bot he is incorporal, immaterial, and a simpil substance nocht maid of partis. God is eternal without beginning and without ending. God is all godnes, in him is omnipotent strenth, power and na waiknes, in him is unspeikabil wisdome, and na kind of ignorance in him is infinite gudnes, and na kind of evil in him is infinite rychteousnes, and na kind of iniquitie, in him is infinite mercy, and na kind of crudelitie, in him is infinite richis, and na kind of povertie, in him is helth and lyfe, and na kind of seiknes or mortalitie. Brevely, in him is infinite glore, joy and blisse, and na kind of miserie, in him is eternal lufe, and na kind of malice, and all thir propirteis of God ar nocht to him accidentis, that is to say, put to him or gevin to him, bot thai ar al to giddir, nocht ellis bot his awin veray substance, nature and godheid. This is the ineffabil, and incomprehensibil God, of quhom thow sais thus: I beleif into God. And gyf

tioun and unjust usurpatioun.

Psal. xcv.

Gods be participatioun of Gods auctoritie.

Exod. xxii.

Goddis be participatioun of Gods grace.

[Fol. xcvi. (lxxxiv.)b.]

Psal. xxxi.

Deut. vi.

Joan. iv.

Sum knawlege is gevin to us of the maist excellent majestie of our eternal God.

thow desyre largear declaratioun of thi Lord God, seik in the declaratioun of the first command, in the beginning of the fourt Cheptour.

[Fol. xcvii. (lxxxv.) a.]

Father. Quhy callis thow God almychty father? Trewly I suld call him father of the secund persone in the Trinitie our salviour Jesus Christ, quhilk is natural sonne of him, of the same nature, substance and godheid, with the father, as it sall be schawin to yow in the secund artikil. Mairouir I may baldly call him father of my awin self, nocht be natural generatioun, bot be the grace of adoptioun, he has maid him self my father, quhairin he hais gevin to us infinite consolatioun and comfort. Gret is the hoip and traist, quhilk the sonne hais to his natural father, kennand weil that his father luffis him hartly, and to his powar will defend him fra all evil, and provide to him al gud, bot and we compair the lufe, the cuir and provisioun, quhilk our natural father hais to us, to the lufe, cuir and providens, quhilk our hevinly father hais to us, it will seime to be na thing ellis bot a litil schadow, of the providens, gudness, and cuir of God. The natural father wald faine help his sonnis, provide gret leivingis for thame, ye mak thame Lordis and princis, gif it lay in his powar, bot his powar answeris nocht to his will, he hais na powar to provide for thame, sa mekil as his hart desyris. Bot our hevinly father almychty God, nocht only he will help and provide for us, bot also he hais mycht and powar to help us, and in deid defend us, helpis us, and providis all gud for us, mair or lesse according as his wisdome thinkis expedient to our weil. Thairfor our salviour sais: *Dico vobis, ne solliciti sitis animæ vestræ quid manducatis, neque corpori vestro, quid induamini. Nonne anima plus est quam esca, et corpus plusquam vestimentum, etc.* I say to yow, be ye nocht careful for your lyfe, quhat ye sall eite, or quhat ye sall drink, nor yit for your body, quhat ye sall put on, is nocht the lyfe mair worthi than the meit, and the body mair worthi than clething? Behald the foulis of the aire, for thai saw nocht, thai schier nocht, nor yit gaderis in ony thingis in the barnis, and yit your hevinly father feidis thame. Ar ye nocht mekil bettir than thai? And eftir he sais thus: Thairfor tak na thocht saynd: Quhat sall we eit, or quhat sall we drink, or quhairwith sal we be cled? For your hevinly father knawis, that ye

Al faithful and gud men and wemen ar sonnes or barnes of God be the grace of adoptioun.

[Fol. xcvii. (lxxxv.) b.] Math. vi.

have neid of all thir thingis. Seik first the kingdome of God, and the rychteousnes thairof, sa sall all thir thingis be ministerit to yow. Sanct Peter also exhortis us to the same effeck, sayand: *Omnem sollicitudinem vestram projicientes in eum, quoniam ipsi est cura de vobis.* Cast all your cure on him, for he caris for yow. And the Prophet sais in the Psalme: *Jacta super dominum curam tuam, et ipse te enutriet.* Cast all thi thocht and care on our Lord, and he sal nurisch the. Thus christin man, thow suld be sickir, that gif thow with ane leivand faith put all thi confidence and traist in God, he will be to the a luffand father and provide all gud to the, as he thinkis expedient to thi weil. 1 Pet. v. Psal. liv. [Fol. xcviii. (lxxxvi.)a.]

Almychty. Certane gret kingis and Emperouris, ar callit mychty Kingis and mychty Emperouris. The angels of hevin may be callit potent and mychty, bot na creature of hevin or erde nor under the erd may be callit omnipotent or almychty, that is to say, that hais all powar and mycht, sa God allanerly is omnipotent and almychty as the Prophet beris witnes in the Psalme: *Deus noster in cœlo, omnia quæcunque voluit, fecit.* Our God in hevin hais doine and wrocht all thingis quhatsumevir he wald do. Sa quhen he spak of Abraam, he callit him self almychty, sayand: *Ego Deus omnipotens.* I am the almychty God. And trewly christin pepil, to beleive that God is omnipotent and almychty, is the ground, strenth and foundatioun of all the laif of the artikillis of the faith. For gif ony man wald think or say, how is it possibil that ane puir virgin may consaif and beir a barne without the seid of man? How is it possibil that al we mone ryse fra the dede to lyfe agane, ilkane man in his awin bodie on the lattir day? How is it possibil that the precious bodie and blude of our salviour Christ Jesus, now sittand at the rycht hand of his father in hevin, may be really and corporally present in the sacrament of the Altar? Till all thir questionis and all siclyke concernyng the artikillis of our faith we suld answeir with the wordis of this first artikil sayand, I trow in God almychty, to quhome all thingis is possibil, and na thing is impossibil, according as the Angel Gabriel said to the glorious virgin Mari: *Non est impossibile apud deum omne verbum.* Thair is na word or na thing impossibil to God. And quhy? For he is almychty, his powar is infinite, quhilk

God only is almychty. Psal. cxiii. Gen. xvii. The fundatioun and grund of all our faith is to trow syckirly that God is almychtie. [Fol. xcviii. (lxxxvi.)b.] Luc. i. Thai trow nocht fermely that

God is almychty, quhilk denyes the body and blude of our salviour to be corporalli present in the haly sacrament of the Altar.

he schawit plainly in the creatioun of hevin and erde. Than seand that the powar of God is infinite and incomprehensibil of man be natural reasone, thai schaw thame self to be gret fuilis and in a maner infidelis wantand the faith of this first artikil, quhilk speris ony siclyke questionis, how may God do this thing or that thing quhilk he hais spokin? It may and suld be sufficient, that as our Lord God be his infinite powar, hais creat and maid hevin and erde and all creatouris thairin, sa be the same infinite powar he may fulfil and bring to passe all that he sais, suppose it exceid the capacitie of mannis wit and reasone.

Makar of hevin and erd of nocht. As we said to yow afore, the almychty powar of God was plainely schawin in the creatioun of hevin and erd, quhilk God maid of na thing. And heir we suld consider the gret difference betuix the wyrking of man, and the wyrking of God. Ane craftis man can nocht wyrk his werk except that he have sum mater to mak his wark of. Ane Tailyeour can nocht mak ane garment, bot [Fol. xcix. (lxxxvii.) a.] of clayth. A Masone can nocht byg ane wall, bot of lyme and stane. A Wricht can nocht mak the ruif of ane house bot of tymmer, and sa furth. Bot almychty God maid hevin and erd and all creatouris thairin, of na thing, quhilk he did be his almychty powar. Sa Moyses beiris witnes sayand: Gen. i. *In principio creavit Deus cœlum et terram.* God in the beginning, maid of na thing hevin and erde. And the Prophet Psal. cxxiii. syngis in the Psalme: *Adjutorium nostrum in nomine domini, qui fecit cœlum et terram.* Our help is in the name of the Lord, quhilk maid hevin and erde. Now thairfor, O christin man, thow sal leir the trew significatioun of this worde creatioun, it betakins nocht allanerly making of hevin and erde with all creatouris of nocht as we said afore, bot also it betakins continual and perpetual conservatioun, gubernatioun, and provisioun of al creatouris. God forbid that we ymagein God to be ane makar of his workis, as man is a werkar of his werkis. Quhen a warkman hais maid a house, he passis fra it, and takis na cuir of it. Syclike it is of all uthir warkmen concerning thair wark, bot God almychty hais sa maid of na thing all his creatouris, that also continually he conservis and keipis thame in thair being, he governeis thame and gydis thame, in samekil that gif he wald take away fra his crea-

touris his continual and daily conservatioun, bot a moment of ane hour, all wald fall to na thing. Thairfore our salviour sais in the evangil of sanct Johne: *Pater meus usque modo operatur et ego operor.* My father hitherto wyrkis be conservatioun of his creatouris, and I wyrk also with him. [Fol. xcix. (lxxxvii.) b.] Joan. v.

The thrid Cheptour.

THE sentence of the first artikil of the Crede is this. I trow nocht allanerlie that God is, or that the haly writ sais of God is trew, bot I feirand the jugement of God for trangressioun of the law and repentand the same, puttis all my traist and hoip of my salvatioun into ane verai God, quhilk is father to all his creatouris, luffis thame and dois evir all gud to thame, conservis and keipis thame mychtfully, disponis and ordouris thame wisely, providis for thame gratiously. And anent my self, I dout nocht bot he favouris and luffis me, for als mekil as that he of his awin godnes hes gevin me al gud, quhatsaevir I haif or knaw, he keipis me at tyme and tyde, and defendis me nycht and day fra all evil and peril, that my fayis in bodie or in saule wald do to me, or ony uthir creatour. And that he wil without dout, fulfyl his promise of mercy to me for his awin faithfulness, I doand dew penance, and haiffand a leiffand and quick faith in him. And this I traist surely he may do, for he is almychty. Thair is na creature that may resist to his wil, for he is makar of hevin and erd and all creatouris thairin. And I grant to, that he is my makar, and hais gevin me bodie and saule, and keipis thame evir, and my lyfe, my wit, my reasone and al my membris. I grant he giffis me meit and drink, cleithing, house and harbarie, gyrs, corne, and cattal, wyfe and barnis and uthir gud. I grant also he garris al his creatouris mak service to me, the Sonne and Mone, nycht and day, fyre, aire, watter and erd, fische, foulis and bestis, and al that growis on the ground. Thairfor, quhat evir I am, quhatevir I may, quhatevir I haif be hevin and erd, he giffis it to me. The soume of this first artikil. [Fol. xcx. (lxxxviii.) a.]

Fyrst, quhen we beleive with our hart, and confessis with our mouth this first artikil, I beleive in God father almychty, makar of hevin and erde, we ar direckit to the trew knawlege of the maiestie of God. For this is a general rewle, ilkane Morall lessonis of vertew gaderit of the first artikil.

A lessone to ken God's majestie.

makar is mair excellent than is the work. God almychty is the makar of hevin and erd and al thingis contenit thairin, quharfore he is mair excellent than all the creatouris of the warld. This is declarit in the buke of wisdome thus: *Quorum et si specie delectati deos putaverunt, sciant quanto his dominator eorum speciosior est, speciei enim generator hæc omnia constituit. Aut si virtutem et opera eorum mirati sunt, intelligant ab illis, quoniam qui hæc fecit fortior est illis. A magnitudine enim speciei et creaturæ cognoscibiliter poterit creator horum videri.* Suppose the Gentilis, haiffand plesour in certane creaturis fairnes, had opinioun that thai wer goddis, yit thai suld haif kend, that the Lord and rewlar of thame is fairar than thai all, for he that is makar of all fairnes maid them. Or gif thai mervalit at the gret powar and werkis of the creatouris, thai suld haif understand be thame, that he quhilk maid thame is starkar than thai all, for be the gretnes, fairnes and gudnes of the creatouris, the makar of thame may be persaivit with plaine knawlege. Thus we may cum to sum knawlege of Gods majestie, powar, wisdome, and gudnes, be faith of this first artikil. Secundly, this artikil leiris us to gife perpetual thankis to God, for quhatsaevir we haif other fra hevin or erde, or ony creatour thairin, the same is gevin us of God. According as sanct Paule sais: *Quid habes quod non accepisti?* Quhat hais thow, quhilk thow hais nocht resaivit? And in the Psalme: *Domini est terra et plenitudo ejus.* The erde is the Lordis and all contenit in it, the round warld and all that inhabit in it. Thairfor we suld evir gife thankis to God for all his giftis, sayand with the Prophet in the Psalme: *Benedic anima mea domino et omnia quæ intra me sunt nomini sancto ejus. Benedic anima mea domino, et noli oblivisci omnes retributiones ejus.* Loive thow the Lord O my saule, and all that is within me loive his haly name, loive thow the Lord my saule, and foryet nocht his benefitis. Thridly, be faith of this artikil, we ar inducit to haif paciens in al adversiteis. Suppose all creatouris ar maid of God, and sa gud in thair nature resavit of God, yit gif in ony thing thai noy us, or inferris ony payne to us, we suld beleif that the same payne cummis to us be the hand of God, bot nocht the synne of evil men, quhilk puttis the payne to us. Thairfor, sais the Prophet Amos: *Si erit malum in civitate quod dominus non fecerit?* Is thair ony

[Fol. xcx. (lxxxviii.) b.]

A lessone to gife thankis to God.

1 Cor. iv.

Psal. xxiii.

Psal. cii.

A lessone to haif pacience.

[Fol. xcxi. (lxxxix.) a.]

Amos iii.

evil in the citie, quhilk the Lord makis nocht? As he mycht say, thair is na evil of payne or trubil in the pepil, bot it cummis be the send of God, according as he sais be the Prophet Esaie: *Ego dominus et non alter, formans lucem et creans tenebras, faciens pacem et creans malum, ego dominus faciens omnia hæc.* I am the Lord and na uthir bot I, quhilk makis lycht and myrknes, quhilk makis peace and also makis evil, understand be this word evil, battal, weir, and all maner of adversitie and temporal trubil, for punitioun of syn, as sanct Hierome sais upon Amos. Bot it is callit evil, because it semys evil to thame that tholis it. Now seand that al evil of payne, troubil and adversitie, cummis be the send of God, other for our correctioun, probatioun or punissioun, we suld haif pacience in all adversiteis, sayand with Job: *Si bona suscepimus de manu domini, mala autem quare non sustineamus?* Gyf we haif resaivit prosperitie fra the hand of the Lord, quhy suld we nocht thoil the evil of adversitie? *Dominus dedit, dominus abstulit, sicut domino placuit, ita factum est, sit nomen domini benedictum.* The Lord hes gevin us our prosperitie, the Lord hais takin it away fra us, as it hais plesit the Lord, sa be it doine, blissit be the name of the Lord.

Esaie xlv.

Hiero. sup. Amos.

Job ii.

Job i.

Fourtly, be the faith of this same artikil we suld leir to haif the rycht use of all creatouris, quhilk is to use thame to that effeck and purpose, quhairto thai ar creat of God. And gif ye wald speir, to quhat use was the creatouris maid of God? The wisman ansueris sayand: *Universa propter semetipsum operatus est dominus.* Our Lord God hes wrocht and maid all creatouris for his awin self, that is to say, for his awin glore that all creatouris suld glorifie and magnifie him according to thair powar and maner.

[Fol. xcxi. (lxxxix.) b.]

A lessone to use all creatouris weil.

Prov. xvi.

Secund, thai wer maid for our service and profit according as Moyses speikis of the Sonne and Mone and sternis, in the buke of Deuteronomii: *Quæ fecit dominus deus tuus, in ministerium cunctis gentibus.* Thi Lord God sais Moyses hais maid thame all to the service of all pepil. And the Prophet sais in the psalme: *Omnia subjecisti, sub pedibus ejus.* Thow hais gud Lord (sais the Prophet) subjeckit all thingis under the feit of man, that is to say, to the service and profit of man. We suld thairfor use al creatouris to the glore of God, quhilk we do quhen we use thame to the plesoure of God. Alsua we

Deut. iv.

Psal. viii.

suld use thame to our awin profit, sa that quhen we usé thame we commit na syn. Swa, quhatsaever thow hais, wisedome, cunning, fairnes, strenth, or ony warldly geir, use them all to the plesour of God, and sa thow usis thame to thine awin profit. To God thairfor be al louing and thankis, honour and glore for evir and evir. Amen.

[Fol. xcxii. (xc.) a.]

THE SECUND ARTIKIL.

The iiii. Cheptour.

ET in Jesum Christum filium ejus unicum dominum nostrum. Heir begynnis the secund part of our Crede, quhilk concernis the faith that we suld haif in the secund persone in Trinitie, beleivand fermely that he is bayth God and man. And this part of our Crede contenis sevin artikillis. The first is I trow in Jesus Christ his only sonne our Lord. The secund, I trow that Jesus Christ was consaivit be the haly spret, and was borne of the virgin Marie. The thrid, I trow that Jesus Christ tholit his passioun under Poncius Pylatus, was crucifyit, deade and bereit. The fourt, I trow that Jesus Christ descendit to the hel. The fift, I trow that Jesus Christ raise fra deade to lyfe the thrid day. The saxt, I trow that Jesus Christ ascendit to the hevins, and sittis at the rycht hand of God the father almychty. The sevint, I trow that Jesus Christ sall cum fra hevin to juge the quick and the deade. Thir sevin artikillis expremis to us the trew faith quhilk we aucht till our salviour Jesus Christ in our hartis, and to confesse thame with our mouth quhen neid is, for as our salviour sais: *Qui credit in filium, habet vitam æternam, qui autem incredulus est filio, non videbit vitam, sed ira Dei manet super eum.* Quhasa beleivis in the sonne, hais eternal lyfe, he that beleivis nocht in the sonne, sal nocht see lyfe, bot the wraith of God abydis apon him. Gyf thow will knaw how profitabil this faith is heir quhat sanct Paule sais to the Romanis: *Quia si confitearis in ore tuo dominum Jesum, et in corde tuo credideris, quod deus illum suscitavit a mortuis, salvus eris.* Gyf thow confessis Jesus with thi mouth that he is the Lord, and

Sevin artikillis of the Crede.

Joan. iii.

[Fol. xcxii. (xc.) b.] Rom. x.

trowis with thine hart, that God hais raisit him fra the dede, thow sal be saiffit. That is to say, gif thow beleive with ane trew faith that werkis be lufe, that Jesus Christ is bayth God and man, and that he deit for our redemptioun, and raise up agane fra the dede the thrid day, be the mycht of God, thow sall be saiffit be eternal salvatioun. Sen swa is (O christin man) that thi salvatioun eternal, standis in the trew and perfite faith of our salviour Jesus Christ, I exhort yow to tak gud tent to the expositioun of thir sevin artikillis, quhilk as we said, pertenis till our salviour Jesus Christ.

Jesus. For the plaine intelligens of this artikil, ye mone understand four wordis. The first is this word *Jesus*, the propir name of our salviour, a name sa excellent and of sa hie majestie, that as saint Paule sais: *In nomine Jesu, omne genu flectatur, cœlestium terrestrium et infernorum.* In the name of Jesus, all kneis suld bow, of hevinly creatouris, of erdly, and of hell. This name Jesus is a Hebrew word, and be interpretatioun is as mekil to say in the Latin toung as *salvator*, and in our Scottis speche, ane salviour. And efter quhat maner he is our salviour, the halye Angel declarit to Joseph sayand: *Vocabis nomen ejus Jesum, ipse enim salvum faciet populum suum a peccatis eorum.* Thow sal cal his name Jesus, for he sal saif his pepil fra thair synnis. Quhat is syn? Syn is the transgressioun of Gods command, that fylis and blekkis our saulis. Syn bringis us in bondage and thirldome of the devil, syn causis us to incurre the offence and indignatioun of God. Be syn we deserve the paynis eternal of hel. Fynally, throch syn we ar at Gods horne and banissit the kingdome of hevin. Fra thir gret dangeris and misereis of syn, nother can Angel of hevin nor man in erde deliver and saif us. Only Jesus the natural sonne of God may saif us, be the meritis of his blissit incarnatioun, of his maist haly conversatioun and painful passioun. Thairfor he sais that he sal saif his pepil fra thair synnis. And gif thow speir quha is his pepil, quhome he saiffis fra thair synnis? Trewly thai men and wemen, to quhome the vertew and meritis of Christis passioun is applyit be faith, that wyrkis be cheritie and the haly sacramentis, thai ar the pepil of Jesus, and thame wyll Jesus deliver fra thair synnis. Quhairfor (O christin man) have evirmair in thi mynd a quick remembrance of this haly name Jesus, have

Philipp. ii.

[Fol. xcxiii. (xci.) a.]

evir in thi hart fervent lufe to this haly name Jesus, have Jesus prentit in thi hart sa deiply and sa constantly, that na thocht or lufe of this warld put it away. Thow may tak exempil of that halye man Ignatius, quhilk had sa fervent a lufe to this name Jesus that he said to the tyrand, that Jesus was prentit in his hart. Quhen Ignatius was slayne, the tyrand causit the hart of Ignatius to be oppinnit and sa fande
[Fol. xxxiii. (xci.) b.] that miraculously this name Jesus was writtin in his hart with goldin letteris. Quhairto suld we be prolixt in this mater? The mair that a trew christin man or woman understandis and consideris the gret vertew and hie majestie of this blissit name Jesus, the mair sall he grow in Faith, Hoip, and
Acts iv. Cheritie, evermair haiffand in his mynd thir wordis: *Non est aliud nomen sub cœlo datum hominibus, in quo oportet nos salvos fieri.* Thair is na uther name under hevin gevin to men, in quhome we mone be saivit, bot allanerly be the name of Jesus.

Christ. The secund word heir to be notit, is this worde *Christus*, quhilk be interpretatioun is callit unctit. And this word Christ betakins the dignitie and maist excellent office of
Exod. xxix. 1 Reg. xvi. 3 Reg. i. our salviour Christ. In the auld law, preistis was unctit, as it is writtin in the buke of Exodi. Also kingis was unctit, as we have mentioun maid of king David, and of Salomon. Quhy
This word Christ betakins the maist excellent dignitie and office of our salviour, quhairby he is our hede king and hede bischop. was Bischoppis and preistis unctit? To signifie thair haly office gevin to thame of God, quhilk thai can nocht worthily and perfitly execute, without the special grace of God. The office of a Preist and Byschop is nocht to leive in idilnes, nocht to leive in fornicatioun and huirdome, nocht to be occupeit in halking and hunting, bot to leive ane haly lyfe, chaist in body and saule, to pray to God for the pepil, to offer giftis and sacrifice to God for the pepil, to preche the word of God to the pepil, and lyk lanternis of lycht to gife exempil to haly lyfe to the pepil, quhow thai suld contemne all inordinat lufe of carnal plesour, of warldly geir, and temporal dignitie
[Fol. xcxiv. (xcii.) a.] and to leive a christin lyfe to the plesour of God. Kingis lykwais was unctit to signifie thair excellent dignitie and office. Quhilk is to rewil the pepil be executioun of trew justice, to defende his pepil fra thair ennemyis, to cherisch gud men, and to punis and dant evil men. And trewly our salviour Jesus, may weil be callit Christ that is to say, unctit,

nocht with material ule, bot with the spret and maist abundant grace, quhilk God gaif to him, mair excellent and mair abundantly, than was gevin to all creatouris that evir was, is or salbe. For as sanct Johne the Baptist sais: *Non ad mensuram dat deus spiritum.* God gaif nocht his spret to our salviour Jesus efter mesour, bot abone all mesour. Thus our salviour was unctit spiritually, to be ane Preist and ane King. Quhow was he ane Bischop or a Preist? For he techit us the trew worde of God, he prayit and prayis daily for us to the father of hevin, he gaif us exempil of all vertew and perfectioun, he offerit his awin precious bodie apon the altar of the Crosse, as ane plesand sacrifice to the father of hevin, for our redemptioun and eternal salvatioun. Mairouir, he is king of all kingis and Lord of all Lordis, to quhome was gevin all powar bayth in hevin and erde, he hais auctoritie to rewle his realme, that is to say, all christin men and wemen, to defend thame fra thair ennemeis, to reward all gud men, and punis all evil men, quhilk he sall do perfitly apon the lattar day, and dois daily with weir, pest, and hungir, gif ye wald tak tent to it. Thus christin pepil, evirmair haif in your mynd thir twa haly wordis, *Jesus*, *Christus*, for thai ar full of all consolatioun and comfort.

Joan. iii.

Apoc. xix.

His only sonne. Quhy sais thow in this artikil *I beleive in Jesus Christ the only sonne of God?* Ar nocht we all, that beleivis in Christ Jesu with ane trew and leiffand faith, the sonnis of God? as it is said: *Dedit eis potestatem filios dei fieri, his qui credunt in nomine ejus.* He hais gevin powar to thame to be sonnis of God, quhilk beleivis in his name. And alsa sanct Paule sais: *Omnes enim filii dei estis per fidem, quæ est in Christo Jesu.* Ye ar al the sonnis of God be faith, quhilk ye have in Christ Jesu. Now sen it is swa, that al gud christin men be leiffand faith in Christ Jesu ar the sonnis of God quhi sais thow in this artikil, *I beleive in Jesus Christ the only sonne of God?* Trewly we all say swa in this artikil, beleivand with our hart and confessand with our mouth, that our salviour Jesus Christ is the only natural sonne of God nocht maid, bot gottin eternally of the verrai substance of God the father, consubstancial with the father, God of God, lycht of lycht, trew God of trew God, quhais eternal generatioun and byrth, personal distinctioun, consubstantial nature

[Fol. xcxiv. (xcii.) b.]

Joan. i.

Gal. iii.

of godheide, equalle powar, and evirlastand majestie with the father, is declarit be the evangelist sanct Johne in the begin-
Joan. i. ning of his evangil, sayand thus: *In principio erat verbum etc.* And as for al trew christin men and wemen, quhilk beleivis in Christ Jesu with ane special faith that wyrkis be lufe, ar the sonnis of God, nocht be natural generatioun, bot allanerly be faith, grace, and adoptioun, for als mekil as almychty God the eternal father for the lufe and meritis of
[Fol. xcxv. (xciii.) a.] his natural sonne our salviour Jesus Christ, hais forgevin us al our synnis, taking us to his favour, and maid us participant of his eternal kingdome, with Christ Jesu his naturall sonne, as sanct Paule declaris to the Romanis, sayand: *Ipse enim spiritus testimonium reddit spiritui nostro, quod sumus filii dei.* The haly spreit beris witnes till our spreit, that we ar the sonnis of God. How beris the haly spreit witnes til our spreit, that we ar the sonnis of God? Trewly be lufe and cheritie, quhen we have a lufe to the commandis of God, and content to fulfil thame with joy and blythnes, principally for the lufe of God, sic a perfit lufe and spiritual affectioun declaris til our conscience that we ar the sonnis of God be
Rom. viii. adoptioun. Than it followis: *Si filii et heredes, heredes quidem dei, coheredes autem Christi.* Gyf we be sonnis we ar also heretouris, heretouris I say of God and participant of the eternal heretage with Jesus Christ.

Our Lord. Quhy sais thow in this artikil that Jesus Christ is our Lord? Verraily he is our Lord and we ar his possessioun be double rycht. First be the rycht of creatioun, he hais creat and maid us, we ar his awin hande wark, he hais gevin us our body and our saule and all the gud that we have. Secund, he is our Lord be the rycht of redemptioun, for quhen we war in the thrildome of syn, the devil, and hell, he redemit us with his awin precious blude, sa that we ar nocht
[Fol. xcxv. (xciii.) b.] our awin servandis bot we suld be his servandis to serve him as our Lord and maister. Sa he said to his Apostillis: *Vos*
Joan. xiii. *vocatis me magister et domine, bene dicitis, sum etenim.* Ye cal me maister and Lord, ye say weil, I am swa. Bot tak tent how he requiris of us agane to follow his exempil in meiknes, lufe and obediens, quhilk gif we do, we sall be sickar that he will as ane potent Lord, help us in all our neid, defend us fra al our ennymeis, and finally (gif we persevere in his

service) reward us with the eternal glore, quhairof he is callit the Lord and the king: *Dominus gloriæ et rex gloriæ.* The Lord of glore, and the king of glore. 1 Cor. ii. Psal. xxiii.

I trow into Jesu Christ, the only natural sonne of God and our Lord. That is to say, I trow nocht allanerly that Jesus Christ is verrai God and allanerly Gods natural sonne, quha hais the same godheid with him, substance and nature, bot that as he said him self, the father hais maid him in his manheid Lord of all, bot specially he is our Lord, he hais deliverit us fra the devil that tyrand, syn, dede, and hell and all evil, and hais tayne us in his awin keping, that he sal defend us with his rychteousnes, wisdome, powar, lyfe and glore, gif we serve him trewly. The sentens of this artikil. Psal. iii. Math. xxviii. 1 Cor. xv.

Now because the natural sonne of God is the eternal worde of God, and be incarnatioun was maid man in the wayme of the glorious virgin Marie, and also the word of God temporal contenit in haly scripture, is bot ane similitude, demonstratioun and furth schawing of that eternal word, we suld in this artikil leir to consaive and beir the temporal word of God in our myndis, be the exempil of the virgin Marie, quhilk consaivit and buir the eternal word of God be incarnatioun. Moral lessonis of vertew gadderit of the secund [Fol. xcxvi. (xciv.) a.] artikil of the Crede.

First, the glorious virgin Marie hard the messingeir of God the Angel Gabriel, exponand the will of God to her, behald thow sall consaive in thi wayme and beir ane barne, and sal call his name Jesus, etc. Secund, sche consentit to that same will of God, sayand: *Ecce ancilla domini, fiat mihi secundum verbum tuum.* Behald heir I am the handmaidin of our Lord, it mot be to me as thow hais said. Thridly, sche buir him in hir wayme certane monethes. Fourtly, she buir and brocht him furth be byrth. And quhen he was borne sche nurissit him: Sa suld we first heir the word of God proponit to us be the messingeir of God, the trew prechour, for it is a takin that we lufe God, gif we heir his word blythly: *Qui ex deo est verba dei audit.* He that is of God heiris the word of God. Secund, we suld geve ferme credite to the word, and consent to do as the word biddis us do, or ellis we heir in vaine: *Non profuit sermo auditus, non admixtus fidei, ex his qui audierunt.* The worde of preching helpit thame nocht, quhen thai hard it, that beleivit it nocht. Thridly, we suld beir the word in our remembrance, be meditatioun and studie, according as the How we suld be exempil of the glorious virgin Mari, consaif and beir the word of God. Luc. i. Joan. viii. Heb. iv.

[Fol. xcxvi. (xciv.) b.] Psal. cxviii. Prophet sais in the Psalme: *In corde me abscondi eloquia tua, ut non peccem tibi.* I have hyd thi wordis in my hart, that I suld nocht syn agane the. Fourtly we suld bring furth the word of God, to the edificatioun of our nychtbour, be admonitioun, exhortatioun, cheritabil reprehensioun, and also be preching, gif we be callit to that office: *Verbum Christi habitet in vobis abundantur, in omni sapientia, docentes et commonentes vosmetipos.* Lat the word of Christ dwell in yow largely, warning and teching ane ane uthir: *Omnis sermo malus ex ore vestro non procedat, sed si quis bonus ad ædificationem.* Lat na evil wordis cum out of your mouth, bot that quhilk is gud for the edificatioun of your nychtbour. Last of all, the word of God suld be nurissit be doing gud deidis, proponit and schawin in the same word, according as sanct James byddis us, sayand: *Estote factores verbi et non auditores tantum.* Be ye the doaris of the word and nocht heiraris allanerly. And gif ony wald speir how is Jesus Christ maid my Lord and quhat gaif he for my ransoume? I answeir be thir special artikillis that followis.

Col. iii.

Ephes. iv.

Jac. i.

[Fol. xcxvii. (xcv.) a.]

THE THRID ARTIKIL.

The fift Cheptour.

QUI conceptus est de spiritu facto, natus ex Maria virgine. I beleive that Jesus Christ was consaivit be the haly spret, borne of the Virgin Marie. In this thrid artikil God requiris of us to haif a special trew faith in the Incarnatioun of the sonne of God, without the quhilk na man may be saiffit. For as the excellent doctour Cyrillus sais, our salvatioun standis in the faith of the blissit Trinitie, that is to say, to trow in God the father, in God the sonne incarnat, and also in God the haly spret. So that quhen we say, I beleive in the sonne of God, we suld eik this worde incarnat, sayand: I beleive or I traist in the sonne of God incarnat. Sa, efter that in the secund artikil we beleif with our hart, and confesse with our mouth, the eternal generatioun and nativitie of the sonne of God, quhairby he is trew God with God the father. In the thrid

We suld beleive or trow in the sonne of God incarnat.

artikil, we beleive with our hart and confesse with our mouth the temporal generatioun and nativitie of the sonne of God, quhairby he was maid man lyke to us in our nature, except ignorance and syn, and uthir imperfectionis of our saule.

Quhilk was consaivit be the haly spret. Quha was the formar, makar and wyrkar of this blissit incarnatioun of the sonne of God? Trewly the haly spret, thairfor thow sais I beleive that Jesus Christ was consaivit be the haly spret, [Fol. xcxvii. (xcv.) b.] for undoutandly he was nocht consaivit be the seid of man, bot be the operatioun and vertew of the haly spret, for als soine as the glorious virgin Marie hard the will of God send and declarit to hir be the hevinly messengear the angel Gabriel, that sche suld consaive in hir wayme and beir the sonne of God, sche consentit to the samyn blissit incarnatioun, sayand: *Ecce ancilla domini, fiat mihi secundum verbum tuum.* Luc. i. Behald heir I am the hand maidin of our Lord, sa be it to me as thow hais said. Incontinent, as sche had expremit thir wordis, the haly spret wrocht the incarnatioun of the sonne of God, in the wayme of the glorious virgin. For he gaderit certane of the maist pure and clein droppis of blud, quhilk was in the bodie of the virgin, and of thame fassionit and formit the perfit body of our salviour, within hir wayme, and sa sche consaivit the sonne of God, nocht be the seid of man, bot be the operatioun of the haly spret. Nocht theles ye suld beleive that the haly spret wrocht this blissit incarnatioun, nocht without the wyrking of the father and the sonne, for doutles all the hail Trinitie, the father, the son and the haly spret, wrocht the same blissit haly incarnation, as we gadder of the wordis, quhilk the angel Gabriel said to the glorious virgin. *Spiritus sanctus superveniet in te, et virtus altissimi obumbrabit tibi.* Luc. i. The halye spreit sall cum upon the, and the powar of the hiast sal ouir schadow the. As ye heir [Fol. xcxviii. (xcvi.) a.] plainely the haly spreit expremit, sa quhen he said this word *powar*, he speikis of the sonne of God, quhilk is callit *virtus et sapientia Dei*, 1 Cor. i. the powar and the wisdome of God, quhen he said this worde *heast*, he spak of the father eternal, quhilk is the heast.

Sa in thir wordis we may leir that the haly Trinitie, the father, the sonne and the haly gaist, was the wyrkar of this incarnatioun, suppose be attribution it is ascrivit

to the haly spreit, because that the sonne of God was incarnat, for the gret lufe that God had to mankind, and to schaw his gudnes and mercy in redemptioun of mankind,

Joan. iii. according as our salviour sais in the evangil of S. Johne: *Sic deus dilexit mundum, ut filium suum unigenitum daret.* Sa God luffit the warld, that he hais gevin his only sonne. And thairfor as powar is ascrivit to the father, and wisdome to the sonne, sa is gudnes and lufe attribut to the haly spreit, be reasone quhairof we say, that the sonne of God was consaivit be the haly spreit.

Declaratioun of the blissit nativitie of our salviour.

Borne. Now christin pepil, we exhort yow to tak tent and considder devotly how plainly the haly evangelistis sanct Mathew and sanct Luke discrivis to yow the blissit nativitie or byrth of our salviour Jesus Christ, leivand na circumstance untald, quhilk makis for the trew knawledge of the same misterie. Declarand in quhat tyme he was borne, quha was Emperour of al the warld in the tyme of his byrth, quha was Levetenent in the land of Jewry in the tyme of his byrth, of quhat clan or household was he borne? quhat citie was he borne in, and in quhat ludgin of the citie? quha was messengearis quhilk first declarit and tald the same byrth? to quhem was this blissit nativitie first schawin and manifest, quhat was the propir name of his mother, quhat was the name of his father putative? All thir circumstancis we sall twiche brevely, that ye may the bettir remember the blissit nativitie of our salviour Jesus Christ.

[Fol. xcxviii. (xcvi.) b.]

The first circumstance.

The time of this blissit nativitie, efter the computatioun of Eusebius, was fra the beginning of the warld 5,199, quhen Herode sonne of Antipater had regnit in the land of Jewry 30 yeiris and that be the favour and auctoritie of the Senat of Rome, quhen the empyre of the Grekis was put doune, and the Romanis had empyre and dominatioun in the warld, fra the tyme of Abraham (to quhom Christ was promissit) 2,025 in the xxv. day of the moneth of December, the salviour of the warld Jesus Christ was borne. That he suld be borne in siclyk tyme, it was prophesit lang afore be the Prophet Daniel,

Daniel ii. schawand, that in the last moneth or universal empyre of the warld, quhilk was the empyre of the Romanis, Christ suld be borne. Quhem he signifiit be ane stane quhilk without handis was hewin doune off a Hyll, quhilk signifyit and betaknit,

that Christ Jesus suld be borne without the seid of man, allanerly be operatioun of the haly spret. And S. Mathew makis mentioun of Herode the king to certifie us, that the prophecie of the Patriarck Jacob was fulfillit, quhen he said: *Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat qui mittendus est.* The septour and the kingis auctoritie in the land of Jewry, sall nocht be takin fra ane of the tribe of Juda, quhil he cum that sal be send to be Messias and salviour of mankind. That is to say, Christ sall cum and be borne, quhen the Jewis hais nocht a propir king of the tribe of Juda ringnand ouir thame, bot a strangear, as was Herode a man of the land of Idumæa. The universall empyre and gret dominioun of the warld was than amang the Romanis. For the first empyre and gret dominioun of the warld, was amang the Babilonianis and Assyrianis, fra thame it was translatit to the Meidis and Persis, fra the Meidis and Persis it was translatit into Alexander the gret king of Macedonia, last of all it was gevin to the Romanis. And efter, quhen thai had kepit the same Empyre the space of 70 yeiris eftir the ring of the Emperour Caius Julius, the secund Emperour rang, callit Octavius Augustus, and in the 42 yeir of his ring our salviour Jesus Christ was borne. Levetenent to the same Emperour in the land of Syria and Jewry was Cireneus. Sa quhen the land of Jewry was subjeckit to the Romanis be Pompey the gret, al the pepil of the warld subdewit to the forsaid Romanis, be ane edick maid be the forsaid Emperour Octavius Augustus, was commandit to pay ane taxt, quhairfor ilk a man passit to that citie quhairin he was borne, or quhair to he belangit be ony rycht tytill, gaif his name in writ, and professit obedience to the Emperour, and payit ane taxt to him. The clan or geneologie of Jesus Christ, is discrivit be the evangelist sanct Matthew, declarand that he discendit fra the stok of Abraam, and fra the house and familie of king David. He was born in Bethleem a lytill citie of the tribe of Juda, according as it was prophesit lang afore be prophet Micheas. The house quhairin he was borne was nother stark Castel, fair pallace, propir chalmyr and siclyke, bot because thair was na uthir place in the lodgin, it plesit the king of al kingis, and the Lord of al Lordis, to be borne in ane stabil, and quhen he was borne to be laid in a crybbe, so gret exempil of meiknes

[Fol. xcix. (xcvii.) a.] Gen. xlix.

The secund circumstance.

The third circumstance.

The fourt circumstance.

[Fol. xcix. (xcvii.) b.]

The fift circumstance.

The saxt circumstance. Mich. v.

The sevint circumstance.

The aucht circumstance. he wald schaw to us all. The first proclamour and furth schawar of that blissit Nativitie, was ane hevinly Angel, quhilk tald it to certane schipherdis keiping thair weche in the nycht upon thair flock, quhilk came and fande him and wyrschippit him.

The nint circumstance. Certane kingis and wismen come out fra the Eist, and be directioun of ane starne fande him, wyrschippit him and offerit to him, Gold, Sence and Myr.

Of the virgin. Behald heir devotly (O christin man and woman) how that the mother of our salviour was ane clein virgin quhen sche buir him, according as it was prophesit mony yeiris afore, be the haly Prophet Esaie sayand thus:

Esaie vii. *Ecce virgo concipiet et pariet filium, et vocabitur nomen ejus Emanuel, quod interpretatur nobiscum deus.* Behald (sais he) ane virgin sal consaif and beir ane barne, and his name sal be callit Emanuel, quhilk be interpretatioun is als mekil to say, as God

[Fol. c. (xcviii.) a.] is with us. And doutles his blissit mother was a virgin, nocht only in his birth bot also evirmair eftir his byrth. And hir perpetual virginitie, afore his byrth, in his byrth, and eftir his birth may weil be knawin, be hir awin wordis quhilk sche said

Luc. i. to the angel Gabriel on this maner: *Quomodo fiet istud? quoniam virum non cognosco.* How may this be (said sche) that I sal consaive and beir a barne? seand that I am nocht purposit to ken a man carnally.

Marie. This is the propir name of the glorious virgin, the mother of him quhilk is bayth God and man. Trewly all devote christin men and wemen hes gret cause to be blyth in God, quhen thai heir this name Maria pronunsit and spokin,

How the glorious virgin Maria was the beginning of our salvatioun. kennand perfitly, that for als mekil as sche is the mother of our salviour Christ, sche is the begynnar of all our grace and salvatioun. Eva, yit being a virgin consenting to the devil brocht the maledictioun of God and eternal dede upon us. Bot the glorious virgin Marie, consenting to the messengeir of God, restorit us agane to the benedictioun of God and eternal lyfe. Be Eva, than being a virgin, disaivit be werkin of the serpent, come all our calamiteis and daily miserie. Be the virgin Marie berand hir sonne, be wyrkin of the haly spreit come all our joy and felicitie. Be Eva brekand the command of God, we ar borne the sonnis of wraith and of damnatioun. Be the virgin Marie, submittand hir self to God be perfite faith and obediens we haif resavit Christ Jesus, be

quhome we ar borne agane the sonnis of God be adoptioun. Eva throch hir pride and disobediens tynt the grace of God, quhairfor it was said to hir: *In dolore paries filios tuos.* Thow sal beir thi barnis with dolour and paines. Bot Marie, [Fol. c. (xcviii.) b.] throch her meiknes, fande grace of God, and hard thir wordis said to hir: *Ave gratia plena dominus tecum, benedicta tu in* Luc. i. *mulieribus et benedictus fructus ventris tui.* Haile Marie full of grace, the Lord is with the, blissit art thow abone al wemen, and blissit is the fruit of thi wayme, for be him we gat the blissing of God promissit to Abraam.

Now devote pepill I exhort ilk ane of yow to beleive this artikil with ane special faith, trowand fermely, that our salviour Jesus Christ was borne for ilkane of yow in special, that ye mycht be borne agane the sonnis of God be adoptioun, and fynally cum to the kingdome of hevin.

The sentence of this artikil is this. I trow surely, that for me and my saule heil, the sonne of God Jesus my salviour, was consaivit of the haly gaist, borne of the virgin Marie, without ony carnal deid of man, without mannis seid. Sa that sche was ane clein virgin in hir consaiving, in hir byrth, and efter hir byrth. That he suld clenge myne and all mennis (quha traistis in him) synful byrth, unclein, carnall and damnabill consaiving. And that we suld be borne agane of wattir and the haly spret, to be the spiritual sonnis of his father for his saik, heretouris of God, and coheritouris with Christ of the realme of hevin. In this thrid artikil we may leir certane lessonis profitabil for our edificatioun. First the trew knawlege and remembrance of the blissit incarnatioun suld conferme us in our faith. As it apperis be this exempil, quhen we heir tydanis tald us of thingis doine in strange, and far cuntreis, we geve mair credence to a man that hais dwellit in that cuntre, than to ane uthir man that was nevir thairin. Lykwis, afore the blissit incarnatioun and cumming of the sonne of God our salviour Jesus Christ, the Patriarchis and prophetis be revelatioun of God, tald mony thingis of God and his godly powar, wisdome and gudnes, of hevin and hevinly cumpany, to quhome gud men and wemen gaif credence, bot because our salviour hais tald us siclike thingis of God the blissit Trinitie and hevinly cumpany, quhilk was thair him self being ane persone, equal and consubstancial with God the

Moral lessonis of vertew gaderit of the thrid artikil.

[Fol. ci. (xcix.) a.]

eternal father, thairfor to him we suld geve mair ferme credence in all thingis quhilk he sais to us concerning our faith.

Joan. i. Thairfor it is writtin: *Deum nemo vidit unquam, unigenitus filius qui est in sinu patris ipse enarravit.* Na man hes sein God at ony tyme, the only begottin sonne, quhilk is in the bosum of the father, he hais declarit the same to us. Secundly, be remembrance of the same, our hoip, quhilk we have to optene the glore of hevin is mekil incressit, for quhy, thairfor was the sonne of God borne of the virgin Marie, and was maid the sonne of man, that we throch the leivand faith in him, mycht be maid the sonnis of God be adoptioun and sa

Rom. v. optene the eternal glore. To this purpose S. Paule sais: *Per quem habemus accessum per fidem in gratiam istam, in qua stamus et gloriamur in spe gloriæ filiorum Dei.* Be quhom also we have ane entresse be faith into this grace, quhairin we stand, and rejoyce in the hoip of the glore, quhilk pertenis to the sonnis of God.

Thridly, be faith of the same blissit incarnatioun we haif

[Fol. ci. (xcix.) b.] cause to be kendillit in the trew lufe of God quhilk hais luffit us sa gretly, that nocht only he hais gevin to us all creatouris to mak us service, the Angellis to be our keparis, the hevins to geve us lycht and influens, fische, foule, and beist, to our sustentatioun, bot alswa to schaw his excedand lufe towart us, he hais gevin us his awin natural sonne to our salvatioun and redemptioun: Sa our salviour him self testifeis in the evangil

Joan. iii. of sanct Johne: *Sic deus dilexit mundum, ut filium suum unigenitum daret.* Sa God hais luffit the warld (that is the hail congregatioun of faithful men and wemen) that he wald geve to thame his awin natural sonne to be thair redemar and salviour, quhilk gret lufe of God, be rycht suld kendil our hartis agane in the lufe of God, to quhom be honour and glore for evir and evir, Amen.

THE FOURT ARTIKIL.

The saxt Cheptour

I Beleive that Jesus Christ tholit his passioun under Pontius Pilatus, was crucifyit, dede, and bureit. Ye suld now O christin pepil, with gret lufe and fervent devotioun heir

this artikil of the passioun of our salviour Christ declarit to yow considerand quhat sanct Paule sais: *Verbum crucis pereuntibus quidem stulticia est, his autem qui salvi fiunt, id est nobis, virtus dei est.* The word of the Crosse semis to be daftnes and folie to thame that perischis, and is condamnit, bot to thame that ar saiffit it is the vertew and powar of God. The Infidelis quhilk wantis our christin faith thinkis it gret fulechnes to say that God may thoil passioun, nocht understanding that our salviour Christ is bayth God and man, and that in the nature of his godheid he tholit na passioun, bot in the nature of his manheid he tholit his passioun. Mairouir the infidelis and unfaithful thinkis it gret fulechnes to thoil painis and passioun, quhen a man may eschape thame, nocht understanding that our salviour tholit nocht his passion aganis his wil, and for his awin synnis, bot yit he tholit his maist paynful passioun of his awin fre wil, nocht for his awin syn, quhilk he nevir committit in thocht, word or deid, bot allanerly for our synnis according as sanct Peter declaris: *Qui peccata nostra ipse pertulit in corpore suo super lignum, ut peccatis mortui justiciæ vivamus.* He tholit for our synnis gret painis and passionis in his bodie apon the crosse, that we be the meritis of his passioun, applyit to us be faith and the sacramentis, mycht dee fra syn and leif in blissitnes. Sa suppose all unfaithfull men and wemen miskennis the passioun of our salviour, yit all gud men and wemen with gret lufe and fervent devotioun thinkis on it, be continual contemplatioun and daily remembrance, trowand fermely that (as sanct Paule sais) it is the powar of God, quhairby syn, the devil and hel is ouircommit, and we ar al saiffit that ar the trew servandis of God.

1 Cor. i.

[Fol. cii. (c.) a.]

1 Pet. ii.

He hais tholit passioun. Trewly he tholit sair and displesand wordis spokin to him. Thai callit him ane Samaritane, thai said that he was possessit with a devil, thai said he brak the sabboth day, thai said he was ane drounkart and a freind of Publicanis and oppin synnaris, all thir injurious wordis he tholit patiently for our salvatioun. Secundly, he tholit sair strakis, and last of all he tholit the sairast painis of dede. And to schaw him self a trew man, he tholit for us bayth in his body and in his saule, he was takin, he was bound, he was falsly accusit, he was strykin with neiffis, he

[Fol. cii. (c.) b.]

was fylit with thair vyle spetting, he was dong with scurgis, he was crownit with thornis, and last he was nalit on the crosse on the stinkand mont of Calvary, and to his mair confusioun, set betuix twa theiffis, he tastit Gall and vynakir and finally dede for our redemptioun. And trow nocht that he tholit na paine in his saule, for he said him self quhen he was in the yaird afore he was takin: *Tristis est anima mea usque ad mortem.* My saule is sarie and sad evin to the dede, and he prayit a lang prayar, sa that his swet come rynnand doune upon the erde lyke droppis of blude. And as we said afore, al thir paynis tholit he for us in his manly nature, and nocht in his godly nature. For as the nature of man was passibil and micht thoile, sa the nature of God is impassibil and may nocht thoil.

Math.xxvi.

Under Pontius Pilatus. Pontius Pilatus, is the name of the Juge, under quhome our salviour tholit his passioun. And the name of this Juge is expremit to geve certane knawlege of the story and the tyme, for that same tyme Pontius Pilatus was Levetenen of Jewry under Tyberius the Emperour of Rome, quhilk Pontius Pilatus kend weil that our salviour was ane innocent and deliverit to him be envye of the Jewis. Nochttheles for feir of man and tyning of his office, he gaif sentence aganis our salviour and jugit him to dede.

[Fol. ciii. (ci.) a.]

Crucifyit. In this word crucifiit, is expremit the kind of dede, quhilk be tholit for us, for as to be crucifyit and nalit on the crosse was ane dede verrai langsum and excedand paynefull, sa it was a dede schamefull amang the Jewis, for it is writtin in thair law: *Maledictus omnis qui pependit in ligno.* Warriit is al man that hingis on the crosse, yit that maist paineful and schamefull dede he tholit for us, to deliver and saif us fra the payne and schame eternal, and as the devil ouircome mankind be menis of a tre, quhen he provokit him to eite of the frute forbiddin, sa it was convenient that he suld be ouircummit be a tree, quhilk was done, quhen our salviour tholit his passioun on a tree.

Deut. xxi.

Quhat frute or profit get we be the meritis of his passion

Dede. Now christin man, haif evirmair in thi mynd the gret lufe and kindnes, quhilk thi salviour hes schawin to the, quhen he deit for the. Remember the blud of his body, quhilk he sched to wesche thi saule fra synne, according as it is writtin in the Apocalypsis: *Dilexit nos et lavit nos a peccatis*

Apoc. i.

nostris in sanguine suo. He has luffit us and hes weschit us fra our synnis with his blude. Lat never the word of sanct Paule gang out of thi mynd, quhilk he sais: *Cum inimici* Rom. v. *essemus reconciliati sumus deo per mortem filii ejus.* Quhen we war ennemeis to God, we war reconsalit to him be the dede of his sonne. Think oft tymes of the wordis quhilk haly kirk [Fol. ciii. (ci.) b.] singis: *Qui mortem nostram moriendo destruxit.* Hi hais destroyit our eternal dede, be his temporal dede. Beleive stedfastly, that quhen he deit, he offerit a perfit sacrifice apon the altar of the crosse, to the father eternal, for our reconciliatioun, for our redemptioun and eternal salvatioun. Lat this faith be thi plycht ankir, and doutles thow sall be saiffit fra all the dangeir of syn, of the devil, and of hell, and be the meritis of the same passioun and dede optene the lyfe eternal. And be sickir (O christin man) that thow beleive this artikil with ane special faith, nocht only beleivand that the sonne of God deit for the salvatioun of S. Peter and S. Paule, bot trow sickirly that he deit for thi salvatioun in special, sayand with sanct Paule: *In fide vivo filii dei, qui dilexit me et tra-* Gal. ii. *didit semetipsum pro me.* I leif now in the faith of the sonne of God, quhilk hais luffit me and hes gevin him self to the dede for me. In this special faith standis thi salvatioun, thow haiffand cheritie, and wyrkand thairefter kepand the commandis of God.

And was erdit or bureit. Suppose our salviour (as concerning the opinion of the warld) deit with gret schame and confusion, yit his bodie was bureit in ane honest sepulchir with gret cost and reverence. For he tuk our passibill and mortall nature, for our redemptioun. Quhairfor, quhen he [Fol. civ. (cii.) a.] had completit and fulfillit our redemptioun with his passioun and deit apon the Crosse, it was convenient that his bodie suld be put na mair to confusioun and schame, bot rather to honour and reverence, because of his glorious resurrectioun, quhilk was schortly to follow. And of his honourabill and reverent burying, it was prophesit lang afore be the prophet Esaie, sayand: *Et erit sepulchrum ejus gloriosum.* And his Esaie xi. sepulchir sall be glorious. And sa it was in deid, for Joseph of Aramathia and Nichodemus buriet his precious bodie with costly unctmentis and spices in ane honest and new sepulchir as the evangelistis declaris at gret length.

The sentens of this artikil.

The sentence of this artikil is this. I trow surely that he in his manly nature tholit passioun under Poncius Pilatus than juge in Jerusalem, to mak satisfactioun and mendis for al our synnis, that hes a trew and leivand faith in him. And that he was crucifyit apon ane crosse, and festinit Col. ii. Adamis obligatioun (quhilk was aganis us) to the crosse, that it suld nevir mair noy us, that we suld have redemptioun and remissioun of al synnis be his blud, quhilk he sched and offerit as ane acceptabil offerand for evermair, to mak thame perfite, quhilk is hallowit, that is to say, sanctifyit be leivand faith in his blude, and resaving of the sacrament of Baptyme.

[Fol. civ. (cii.) b.] And I trow surely that he sched his precious blude, for the gret lufe quhilk he had to us, to wesche us fra our synnis, with the same lufe he deit apon the crosse to reconsal us and bring us agane in the favour of his father eternal, makand to him ane just and perfit satisfactioun for al our offencis quhilk hes a leiffand faith in him, and is trewly penitent be contritioun, confessioun, and satisfactioun. To mak peace betuix his father and us, to slay syn and dede quhilk had ouerance apon us. To delivir us fra all dangeir of syn, the devil, dede and hel. And to bring us to the glorious kingdome of hevin, thair to be with him evirmair in joy and blysse. And I trow verraily that his body was put in the erde, in quhilk he tholit dede, to put synne out of his fatheris sycht, and in his awin Gen. iii. body to change that malesone said to Adam, that he suld Psal. xv. turne in asse quhairof he was maid, bot yit his body, as the Psalmist says, saw nevir corruptioun.

Moral lessonis of vertew gadderit of this fourt artikil.

And in this artikil of the Passioun, we have as sanct Augustine sais, sufficient instructioun to ordour our lyfe haillely in vertew, to the plesour of God. For quha sa will leife ane perfite lyfe, lat him contemne thai thingis, quhilk our salviour hingand on the crosse contemnit, and lat him desyre thai thingis, quhilk our salviour hynging on the crosse, desyrit, for trewly thair is na vertew, bot of it we may tak exempil fra our salviour hyngand on the crosse.

[Fol. cv. (ciii.) a.] Exempil of perfite lufe and cheritie.

Wald thow have exempil of perfite lufe and cheritie? Heir quhat is said in sanct Johnis evangel: *Majorem charitatem nemo habet, quam ut animam suam ponat quis pro amicis suis.* Na man hais mair cheritie, than a man to spend his lyfe for Joan. xv. his freindis. And that our salviour did for us apon the crosse.

And sen swa it is, that he hais gevin his lyfe for us, we suld nocht be discontent, nor think it hevy to thoile ony kind of adversitie for his faith and obediens, sayand with the prophet in the Psalme: *Quid retribuam domino pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam, et nomen domini invocabo.* Psal. cxv. Quhat sal I geve to the Lord, for all that he hes gevin to me? I wil tak to me the cup of my salviour, that is to say, thoil adversitie patiently, for the lufe of my salviour Christ, and swa call apon his name with faithfull prayar. Seikis thow exempil of perfit pacience, thow hais it gevin maist excellently to the in the crosse of our salviour Christ, Pacience is shawin to be gret be twa pointis, other quhen a man tholis gret paynis paciently or quhen he tholis paynis and may eschaip thame and will nocht in deid eschaip thame, bot tholis thame willyngly. Sa our salviour on the crosse tholit for us gret paynis in sa mekil as sanct Petir sais: *Cum pateretur, non comminabatur.* 1 Pet. ii. Quhen he tholit his passion, he maid na bosting or schoring to thame that put him to the dede. Bot as the Prophet sais: *Sicut ovis ad occisionem ducetur, et sicut agnus coram tondentem se, obmutescet,* Esaie liii. He sall be led to his dede lyke a scheip, and lyke a lambe sall he hald him still before the man that clippis him. This prophesie our salviour fulfyllit in the tyme of his passioun, quhen he lyke ane innocent lambe tholit his passioun paciently, without ony murmour, gaynstanding, or contradictioun. Mairouir, he mycht have eschapit the same paynis, gif it had plesit him to have maid resistence, according as he said to sanct Petir in the tyme of his taking: *An putas quia non possum rogare patrem meum, et exhibebit mihi modo plusquam duodecim legiones angelorum?* Math. xxvi. Thinkis thow that I can nocht pray my father, and he sal send me mair than xii. thousand legionis of angellis? Be this ye may se, how gret was the pacience of our salviour in tyme of his passioun. Quhairfor lat us do the counsel of sanct Paule, sayand thus to the Hebrewis: *Per patientiam curramus ad propositum nobis certamen, aspicientes in authorem fidei et consummatorem Jesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta.* Heb. xii. Lat us ryn be pacience unto the battall that is set afore us, lukand unto Jesus the author and finissar of our faith, quhilk quhen the joy was lade before him, tholit the crosse and dispysit the schame. Wald thow have exempil

Exempil of perfite pacience.

[Fol. cv. (ciii.) b.]

Exemple of perfite meiknes. of meiknes, think on the passioun of Christ, he that was bayth God and man was content to be jugit and dee under Pontius Pylate than being Juge in Jerusalem. The Lord for his servandis, the lyfe of angellis, for mankind was content meikly to dee, according as sanct Paule sais: *Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis.* He meikit himself and became obedient evin to his dede, the verrai dede of the crosse. Desyris thow to have exempil of perfite obediens, follow him that was obedient to the eternal father, evin to the maist schameful and payneful dede, be quhais obediens we ar al maid just afore God. According as S. Paule sais to the Romanis: *Sicut per inobedientiam unius hominis peccatores constituti sunt multi, ita per unius obedientiam justi constituentur multi.* Lyke as throch the inobediens of a man, thair was maid mony synnaris, sa be the obedience of a man, thair is maid mony just men. Thir twa men of quhom S. Paul spekis, ar Adam and Christ. Be Adamis inobediens we ar all maid synnaris, borne in original synne. Bot be Chistis obedience we ar maid rychteous afore God. Schortly, wald thow leir to dispyse the vayne plesouris of this warld? follow the exempill of Christ, quhilk suppose he was king of al kingis and Lord of all Lordis, in quhom was all the tresouris of wisdome and knawlege of God, yit for our salvatioun he was content to be maid nakit, to be scornit, to be spittit on, scurgit, crownit with thornis, to be servit with gal and vynakir, and finally to dee. Be nocht vainly affeckit to clething and ryches, for our salviour sais: *Diviserunt sibi vestimenta mea.* Thai have partit amangis thame my cleithing.

[Fol. cvi. (civ.) a.] Philipp. ii.

Exempil of perfite obediens.

Rom. v.

Exempil to dispyse the vaine plesouris of this warld.

Psal. xxi.

[Fol. cvi. (civ.) b.] Be nocht vainely affeckit to honouris of this warld, for our salviour tholit gret scorning and mony strakis. Be nocht vainely affeckit to delicat meitis and drinkis, for our salviour in tyme of his thryst, was servit with gal and vynakir. Quhat will ye mair? as sanct Augustine sais: *Omnia bona terrena contempsit Christus Jesus ut contemnenda monstraret.* Christ Jesus contemnit and dispysit all warldly thingis, to schaw to us, that thai suld be lythleit and dispisit of us. Thus ye se devote pepil, quhat gret perfectioun of lyfe we may leir in this artikil of the passioun of our salviour, to quhom be all louing and thankis, honour and glore, with the father and the haly spreit, for evir and evir. Amen.

THE FIFT ARTIKIL.

The vii. Cheptour.

DESCENDIT ad inferos. He descendit or passit downe to hel. For the intelligens of this artikil ye sall understand that our salviour deit on the crosse, quhen his saule departit fra the body, nochttheles his godheid was sa fast jonit with his manly nature that suppose the saule and the bodie was perfite syndry, yet his divinitie remanit bayth with his body lyand in the graif, and also with his saule descendand to the hellis.

Hellis. Heir is to be notit, quhair is hell? and how mony distinct partis or placis thair is of hel. This word in Latin *infernus*, is as mekil to say in Scottis speiche, as layeh or underneth, and sa be significatioun of this word *infernus*, hell is in the lawast part of the erd, or in sum place under the erd. Quhairto agreis the wordis of the scripture in the Apocalypsis, quhilk plainly assignis thre distinct dwelling placis of reasonabil creatouris, sayand: *Neque in cœlo, neque in terra, neque sub terra.* Nother creatouris dwelland in hevin, nother creatouris dwelland on the erde, nother creatouris dwelland underneth the erd, was abil to oppin the buke, that is to say, was abill to compleit and fulfyll the mistery of our redemptioun, bot only the lambe immaculat Jesus Christ. Thair is four distinct partis or placis of hell, efter the declaratioun of doctouris and ilkane of thame eftir the common maner of speking is callit hell. Thair is *infernus damnatorum*, the hel quhairin thai ar quhilk departis of this warld in actual and mortal syn, quhilk ar condamnit to eternal sensibil payne. And in that hel is thre distinct paynis. The first is privatioun of grace, the secund is privatioun of glore, the thrid is perpetual feling of sensibil payne. Thair is *infernus puerorum*, the hel quhairin is the saulis of al the barnis that departis of this warld nocht being baptizit, allanerly in original syn without ony actual syn, and thair is privatioun of grace and privatioun of glore, bot na sensibil payne, and the payne of thir barnis is verrai litil, eisy and soft because that thai ar private of grace and glore, nocht throch thair awin actual syn, bot allanerly throch

Quhair is hell. [Fol. cvii. (cv.) a.]

Apoc. v.

the syn of our first father Adam. Thair is also *infernus purgan-*
[Fol. cvii. (cv.) b.] *dorum*, ane hel, quhairin thai ar quhilk hais mister to be clengit or purgit fra thair venial synnis, or that be the justice of God ar oblissit to thole sum temporal paine thair for dedely synnis, for quhilk thai have nocht tholit sufficiently in this
Purgatorie. warld. And thair is in Purgatorie privatioun of glore, and also sensibil payne for a tyme, bot nocht privatioun of grace, for all the saulis quhilk ar in Purgatorie, ar in the favour of God and hais his grace, for als mekil as thai departit of this warld in Faith, Hoip and Cheritie. And how thai may be helpit out of thair paynis be the prayaris and gud deidis of thame that ar on live, it sal be declarit to yow in the ende of the fourt part of this Catechis, quhen we sall schaw to yow how ye suld pray for all men bayth quick and dede. Thair was also, *infernus patrum*, the hell of the fatheris, quhair was na payne, bot allanerly wanting of the glore of God, thai had na sensibil payne, thai had the favour and grace of God, and lukit to get the gloir of God be the passioun of Christ, and thairfor it was callit the bosum of Abraham, because al gud men and wemen (quhilk was purgit and deliverit fra originall syn, be the sacrament of circumcisioun into the tyme of the law of Moyses, and in the tyme of the law of nature be faith of thair parentis or freindis, with sacrifice and departit of this warld in the faith and obediens of God, eftir the exempil of Abraham, and also havand na mister of purgatioun) thai passit to that place callit *limbus patrum*, or *sinus Abrahæ*, quhairto our salviour discendit immediatly efter his passioun nocht to
[Fol. cviii. (cvi.) a.] thoil ony payne or passioun thair, for al his paynis was completit and endit, quhen he deit apon the crosse. Thairfor gif ye will knaw the cause of his passing doune to hel, it was to
Quhom deliverit our salviour of hel? deliver his servandis quhilk afore the tyme of his passioun (as we said afore) departit fra this warld in his faith, hoip and cheritie, as Abraam, Isaac, and Jacob, Moyses, David with all uthir perfite and just personis, quhom he deliverit fra the presone of hel, callit *limbus patrum*, according as was prophesit
Zach. ix. lang afore be the prophet Zachary sayand thus to him: *Tu quoque in sanguine testamenti tui, emisisti vinctos tuos de lacu, in quo non erat aqua.* Thow lord (sais the prophet) be vertew of thy blud, shed in confirmatioun of the new testament, hes deliverit the presonaries out of the loch, quhairin was na

wattir, that is, thow hes brocht out fra the presone of hel (quhairin is no refresching of mercy, nor of gloir and joy celestial, for that was to cum than be Christ) al gud and haly men and wemen, haldin thair as in a presone. Also the same deliverance was prophesit be the prophet Osee: *Ero mors tua,* Osee xiii. *o mors, ero morsus tuus o inferne.* O dede (sais our salviour) I sall be thi dede. This prophesie was fulfillit quhen our salviour with his corporal and temporal dede, distroit our eternal dede, delivering al thame that beleivis in him with a leiffand faith, fra the bondage of eternal painis of hel, quhilk is callit the eternal dede. It followis: O hel I sal byte the. The man that bytis ony thing, he takis part to him, and lattis part remane behind. Sa our salviour passand doune to hell, he fulfyllit this prophesie, takand part of saulis out fra hell with him, and leiffand part behind him. Quhom tuk he [Fol. cviii. (cvi.) b.] with him? bot thame that was haly and gud, quhilk was haldin thair as presonaris. Quhom left he behind him? bot thame quhilk was in the hel of damnatioun, reprobat and condemnit to paynis eternal, and all thame quhilk deit in original syn.

The sentence of this artikil is this, I trow verraily he passit downe to hel with gret powar, to subjeck him quhilk had empyre of dede, that is the devil, to deliver thame, quhilk be dredour al thair lyfe was under bondage, that the devil and his wylis suld nocht noye thame quhilk had faith in Christ Jesu, quhom he hais deliverit fra the devil and hel.

In this artikil we may leir certane morall lessonis. First evirmair in al afflictionis and trubillis we suld hoip fermely in the help and deliverance of our salviour Christ, for sen swa it is that he hes deliverit his servandis out of hell quhilk had ferme hoip and lufe to him, mekil mair aucht we to hoip to be helpit and deliverit fra all our trubillis, gif we put al our hoip and traist in him. Exempil we have in the buke of wisdome: *Hæc venditum justum non dereliquit, descendensque cum illo in* Sap. x. *foveam in vinculis non dereliquit eum.* The wisdome of God left nocht that just man Joseph, bot passit downe with him into the deippar cave and left him nocht quhen he was wrangously put in presone, and bounde with chenyeis, bot deliverit him fra all trubil and brocht him to gret dignitie and honour. Secundly, in the same we may leir to consaive

Moral lessonis of vertew gadderit of this fift artikil.

in our hart feir of God, and to put away all presumptioun. For suppose our salviour Christ deit for synnareis, and passit
[Fol. cix. (cvii.) a.] downe to hel, yit he deliverit nocht al synnaris, bot thame allanerly quhilk departit fra this warld without dedely syn. And thame quhilk departit with dedely syn, he left still in hel. Thairfor, lat na man trow to cum to hevin, quhilk departis of this warld in dedely syn, bot that he sal pas to the hel of damnatioun, thair to remaine as lang als ony sanctis salbe in hevin, quhilk is evirmair. Sa, as mekil as we may, lat us bewar of dedely syn, that finally we may eschaip the perpetual paynis of hell, and sa optene the eternal lyfe in the kingdome of hevin, quhairto he bring us that bocht us with his precious blude. Amen.

THE SAXT ARTIKIL.

The viii. Cheptour.

TERTIA die resurrexit a mortuis. The thrid day he raise fra dede.

We find in the scripture that sindry personis was raisit fra the dede, as Lazarus, the wedowis sonne, and the dochter of the archesynagoge, with certane utheris. Bot the resurrectioun of our salviour differis fra thair resurrectioun in twa pointis. First thai raise fra the dede nocht be thair awin mycht and powar, bot be the powar and mycht of our salviour, and sumtyme be the prayar of sum haly prophet or sanct, God raisit thame fra the dede, quhilk allanerly may kyth siclik miraculis be his awin propir authoritie and powar.
[Fol. cix. (cvii.) b.] Bot our salviour raise fra the dede mychtfully be his awin powar, because he was and is bayth man and God, quhais godheid eftir his blissit incarnatioun departit nevir fra his body, nor fra his saule, and his saule resavit agane his bodie,
Joan. x. according as he sais of himself: *Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam.* I have powar to leve my lyfe and I have powar to tak it agane. Secundly, Lazarus with the laif raise fra the dede to ane lyfe
Our saviour raise mortal, and efter that thai raise, thai deit agane. Bot our

salviour raise fra the dede to ane lyfe immortal, and nevir deit agane, because his bodie was glorifyit and maid incorruptibil, according as sanct Paule declaris to the Romanis, sayand thus: *Christus resurgens ex mortuis jam non moritur, mors illi ultra non dominabitur.* Christ rysand fra the dede deis na mair, dede sall have na mair powar ouir him. Sa mychty and glorious was the resurrectioun of our salviour Christ. And gif ye speir, quhy raise he the thrid day erar than the secund, fourt or fift day? Trewly, to schaw that he was trewly dede, quhilk was necessarie for our beleif, quhilk we aucht to have to the artikil of his passioun and dede. For gif he had rysin the secund day, peraventour sum men wald have said that he had nocht trewly deit. Mairouir, gif he had differrit his resurrectioun langar, than his discipillis had nocht bein sa soine certifyit in the faith as mister was. Quhairfor, verrai conveniently he raise fra dede to lyfe the thrid day, according to his promise quhilk he maid to his Apostils and discipillis, sayand: *Et tertia die resurget.* And he sall ryse agane the thrid day.

immortal and glorious.

Rom. vi.

Quhy he raise the thrid day?

[Fol. cx. (cviii.) a.] Luc. xviii.

The sentence of this artikil is this. I trow fermely that he is rysin fra dede to lyfe apon the thrid day, for our rychteousnes, that we suld ryse be his spreit and faith, to ane new godly lyfe, be the gyding of his haly spreit, according to his godly will, and suld nocht leif ony mair in syn, to be subjeckit agane to dede, bot leif evirmair in a new, godly and haly lyfe, as he sal nevir dee agane, bot leif for evirmair.

Math. xvii.

We may gaddir of this artikil syndry instructionis of vertew for our edificatioun. First we suld studie to ryse spiritually fra the dede of our saule, quhilk we have incurrit be syn to ane lyfe of rychteousnes, quhilk life is gottin be trew leivand faith and penance. To this spirituall resurrectioun the Apostil S. Paule exhortis us, sayand thus: *Surge qui dormis, et exurge a mortuis, et illuminabit te Christus.* Ryse thow that sleipis, ryse up fra the dede and Christ sal lychtin the with the lycht of his abundant grace in this lyfe, and with the lycht of his gloir in the lyfe to cum. And this is callit the first resurrectioun of ane christin man, quhen he (be the grace of God) rysis spiritually fra ane synful lyfe, to ane godly and verteous lyfe. Quhairfor it is writtin: *Beatus qui habet partem in resurrectione prima.* Happy or blissit is that

Moral lessonis of vertew gadderit of this saxt artikil.

Ephes. v.

Be the exempil of our saviour we suld ryse spiritually.

Apoc. xx.

man or woman, quhilk hes ony part in the first resurrectioun, quhilk is risyng fra syn.

[Fol. cx. (cviii.) b.] Mairouir, we suld nocht defer our spiritual resurrectioun, til the tyme of our dede, as mony sinful personis dois. Bot we suld soine and hastely ryse fra the dede of syn, and that be exempil of our salviour quhilk raise tymely on the thrid day. To this ilkane of us is exhortit be the wisman, sayand thus:

Eccles. v. *Ne tardes converti ad dominum, et ne differas de die in diem, subito enim veniet ira illius, et in tempore vindictæ disperdet te.* Be nocht sweir or lang tariand to turne to our Lord, and differre nocht or drive nocht of fra day to day, for his wrath and just jugement sal cum suddanly apon the, and in the tyme of vengeance distroye the. Differre nocht thairfor thi turning to God, till the tyme of thi dede, for than be reasone of gret seiknes, quhairwith thow sall be oppressit thow can nocht have ane cleir mynd to understand thai thingis, quhilk belangis to thi salvatioun, and commonly this is founde trew be experience, suppose we wil nocht dispayre of na mannis salvatioun, because the mercy of God is reddy at al tymes, yit we counsell the the sickirrar way, turne to God soine and hastely, for sa lang as thow differris thi conversioun to God, thow tynis thi part of all guddis doine in haly kirk. Thow incurris mony perrellis of thi saule be perseverance in syn, quhairfor ryse up fra the dede of syn soine and hastely.

We suld rise to ane new lyfe. Thridly, we suld ryse be the exempil of our salviour to ane new lyfe. Quhat is this new lyfe? bot a lyfe gydit be the spreit of God, ordourit be Faith, Hoip, and Cheritie, with doing of gud werkis that procedis fra the same vertewis, and fleand fra all syn and occasioun of syn. Sanct Paule techis,

Rom. vi. [Fol. cxi. (cix.) a.] sayand thus: *Quomodo Christus surrexit a mortuis per gloriam patris, ita et nos in novitate vitæ ambulemus.* Evin as Christ raise fra the dede be the glore of his father, sa lat us gang in ane new lyfe. And fynally as our salviour rysand fra the dede to ane glorious lyfe, deit nevir agane, sa suld we ryse spiritually fra the dede of syn, to ane new lyfe of grace, and nocht dee agane be committing of dedely syn, bot do all diligens to optene the grace of God, quhair throch we may persevere in gud lyfe, and finally cum to the kingdome of hevin, quhilk he grant to us that bocht us with his precious blud. Amen.

THE SEVINT ARTIKIL.

The ix. Cheptour.

ASCENDIT ad cœlos, sedet ad dexteram dei patris omnipotentis. I beleive that our salviour ascendit to the hevin, and sittis at the rychthand of the father God almychty. In this artikil christin pepil ye may considder twa thingis. The first, how heych was the ascentioun of Christ. The secund, how profitabil to us all was his Ascentioun. Of the first speikis sanct Paule sayand thus: *Ascendit super omnes cœlos.* He ascendit abone al the hevins. Trewly abone all the hevins, nocht only corporal, quhilk we se abone us, as the sevin Planettis, the firmament set full of sternis, with the laif, bot also he ascendit abone all hevins spiritual. That is to say, abone all the ordouris of Angellis, evin to the rycht hand of God the father almychty, according as sanct Paule declaris sayand: *Constituens Jesum ad dexteram suam in cœlestibus, super omnem principatum et potestatem et virtutem et dominationem, et omne nomen quod nominatur non solum in hoc sæculo, sed etiam in futuro, et omnia subjecit sub pedibus ejus.* God the father almychty hes set Jesus our salviour at his rycht hand in hevinly thingis, abone all the principattis, potestatis, vertewis and dominationis, that is to say, he hes exaltit our salviour in his manheid in the hevinly empyre abone all the nyne ordouris of Angellis, and also abone all uther creatouris that may be namit, nocht only in this warld, bot also in the warld to cum. And to his powar all creatouris ar subjeckit and subdewit. And quhen ye say that our salviour syttis at the rycht hand of God the father almychty, think nocht that God, quhilk is ane incorporal and spiritual natour, hes oder rycht hand or left hand, bot as the rycht hand of a man commonly is his best hand, sa be a similitude in this artikil the rycht hand or the rycht syde of God the father, is the best, the hiest and maist excellent honour, dignitie, and glore of hevin, quhairin God the father almychty hais set our salviour abone all the Angellis and uthir creatouris. And quhen we speik of our salviour considderand his divine majestie, in als mekil as he is and evir hais bein and evir sall be the secund

Ephes. iv.

[Fol. cxi. (cix.) b.]

Ephes. i.

How we suld understand that our salviour sittis on the rycht hand of God the father.

persone in Trinitie, sa we beleve that he sittis at the rycht
[Fol. cxii. (cx.) a.] hand of God the father, eternal. That is to say, he is equal with the father in honour, dignitie, glore and majestie. Swa
The sentence of this artikil. the sentence of this artikil is this. I trow surely that Jesus Christ in his manheid passit up to hevin the xl. day efter his resurrectioun, and sittis at the fatheris rycht hand, in the same glore, with the father of hevin, having full powar, ouerance, empyre, glore and gyding of Angellis and all creatouris in hevin, erd, and hell. Thairfor I wait that he may help me, and will defend me and al thame, quha trowis in him, that na creatour in hevin, erde or hel may noy us, by his godly wil.

Moral lessonis of vertew. The secund point of this artikil is to considder how profitabil this glorious ascensioun was to us, quhairin ye may leir mony spiritual lessonis. And trewly in his ascentioun he was our ledar and gyde. Thairfor to leid us the way to hevin, he ascendit to hevin afore us, according as it was prophesit lang
Mich. ii. afore be the prophet Micheas: *Ascendet iter pandens ante eos.* Christ sal ascend to hevin, schawand the way before thame quhilk ar his servandis, and nocht only that, bot also he tuk possessioun in hevin, and grathit a place for us, according as
Joan. xiv. he said to his discipillis: *Vado parare vobis locum.* I gang to prepare a place for yow.

Secundly, be his glorious ascentioun, he hes gevin us (in ane maner) ane securitie of our salvatioun. For he ascendit to the hevin, that he in his manly nature mycht pray for us to his and our father eternal, according as S. Paule sais:
Heb. vii. *Accedens per semetipsum ad deum semper vivens, ad interpellandum pro nobis.* He gangis be his awin self to God, evir-
[Fol. cxii. (cx.) b.] mair leiffand to pray for us. Syclik sentence sais S. Johne
1 Joan. ii. the evangelist in his epistil: *Advocatum habemus apud patrem Jesum Christum justum.* We haif ane advocat with the father, quhilk advocat is Jesus Christ.

Thridly, our salviour Christ in his ascentioun, drawis
Math. vi. our hartis eftir him mervalously, for as he sais: *Ubi est thesaurus tuus, ibi est cor tuum.* Quhair thi tresour is, thair is thi hart. And quhat suld be our tresour samekil as our salviour Christ, in quhom is all the tresouris of wisdome, and knawlege. Sa our hart suld alwayis be in him and with
Col. iii. him in hevin, according as sanct Paule exhortis us, sayand; *Si*

consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera dei sedens, quæ sursum sunt sapite non quæ super terram. Gyf ye be ryssin with Christ seik thai thingis quhilk ar abone, quhair Christ is sittand at the rycht hand of God, set your mynd in thai thingis, quhilk ar abone, and nocht apon thai thingis quhilk ar apon the erde, that finally ye may cum to the glorious kingdome of hevin, to the quhilk he bring us that bocht us with his precious blud. Amen.

THE AUCHT ARTIKIL.

The x. Cheptour.

INDE venturus est judicare vivos et mortuos. I beleif that he sal cum fra hevin to juge bayth quick and dede. It pertenis to the office of ane king, to geve sentence in juge- [Fol. cxiii. (cxi.) a.] ment, sa the wisman sais: *Rex, qui sedet in solio judicii sui,* Prov. xx. *dissipat omne malum intuitu suo.* The king that sittis in the sete of his jugement, puttis away all evil fra his sycht.

Now sene swa it is that our salviour ascendit to hevin and thair sittis at the rycht hand of God the father almychty, as Lord and king of all the warld, it is manifest and plaine, that it pertenis to him to geve sentence in jugement. Thairfor we confesse in the rewil of our faith, that our salviour Jesus Christ sall cum fra hevin to juge bayth quick and dede, evin sa the Angel said in tyme of our salviouris ascensioun to the Apostillis and uther discipillis; *Hic Jesus qui assumptus est a* Actuum i. *vobis in cœlum, sic veniet, quemadmodum vidistis eum euntem in cœlum.* This Jesus quhilk is takin up fra yow to hevin, evin sa sall he cum as ye have sene him passand up to hevin. Tell us quha sal be juge in the general jugement on the lattir day? Quha bot our salviour Jesus Christ in forme of man? Sa it is writtin: *Ipse est, qui constitutus est a deo judex* Actuum x. *vivorum et mortuorum.* It is he quhilk is ordanit of God to be juge of quick and dede. Ye may other understand be the dede all synnaris, and be the leivand all just men and wemen, or litterally understanding be the dede all thame quhilk hes bein, is or sall be dede afore the cumming of Christ to the jugement, and be the leivand all thame quhilk sal be fonde

on lif in the cumming of Christ to the jugement. Quhy say
[Fol cxiii. (cxi.) b.] ye that Christ sall be juge in forme of man? Trewly to that effeck, that he may be oppinly sein of al thame quhilk sal be
Joan. v. jugit, bayth gud and evil. Thairfor he sais him self: *Potestatem dedit ei judicium facere quia filius hominis est.* God the father eternal hes gevin powar to Jesus Christ to mak jugement, because he is the sonne of man. Quha sal be jugit in that extreme jugement? Doutles, al men and wemen quhilk is, hes bein, or salbe according as the Apostil sais:
2 Cor. v. *Omnes nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis prout gessit sive bonum, sive malum.* We mone all appeir before the jugement seit of Christ, that every ane may ressave in his body, according to that he hes done, quhidder it be gud or evil. Quhairof sal al men and wemen be jugit in that extreme jugement? Of al deids gud and evil, of all wordis gud and evil, of al thochtis gud and evil. Quhairof the gud sal be rewardit, and the evil sal be
Eccles. ultimo. punissit. Witnes we have of Salomon, sayand thus: *Cuncta quæ fiunt adducet deus in judicium, pro omni errato sive bonum sive malum.* All thingis that ar done, God sal bring into jugement, quhidder it be gud or evil. And suppose thai be hyd and unknawin in this warld, thai sal be than manifest and knawin. And that we mone geve a compt that day to God of all our wordis, it is plainly declarit be our salviour,
Math. xii. sayand: *De omni verbo ocioso quod locuti fuerint homines, reddant rationen de eo in die judicii.* Of all ydill wordis
[Fol. cxiv. (cxii.) a.] quhilk men speikis, mekil mair it followis, that we mone geve ane compt that day of al, uthir wordis that ar noysum and skaythfull to thair nychtbouris or spokin agane the honour and glore of God. Sa trewly nocht allanerly that day all men sall be jugit for thair evil deidis and evil wordis, bot also for thair evil cogitationis and thochtis quhilk men hais had with consent aganis the command of God, as it is writtin:
Sap. i. *In cogitationibus impii interrogatio erit.* Thair sal be examinatioun of the thochtis of a wyckit man. Thus christin pepil oft tymes think on that extreme jugement, quhairin our salviour Christ sal be juge in forme of man, and his manly nature, all men and wemen sal be jugit, and that of all deidis, consenting and thochtis. Swa than the sentence of this artikil is this.

I trow without dout that he is to cum upon the day of extreme jugement with all his angellis and with exceding powar, in the cloudis of the aer, to geve sentence apon bayth gud and evil, leiffand and dede. I trow that we mone all be present afore his seit and sall se him, quhilk sall reward every man according to his werkis. I trow that apon that day he sall deliver me and al that traistis in him be trew leiffand faith (quhilk that day sal be declarit be the werkis and rewardit eftir as the werkis beris witnis) fra the dede, trubil, sorow and perpetual paynis, of our fayis and fra thair tyranny, than sall we be deliverit for evermair, and gang with him to eternal blisse and joy. The sentens of this artikil.

Now thairfor is this artikil leir ye to feir that extreme jugement. First considder the infinite wisdome of the juge, of quhom sanct Paul sais: *Omnia nuda et aperta sunt oculis ejus.* All thingis ar nakit and oppin to his eyne. That is, all our thochtis, al our werkis, al our hail dedes ar manifest and knawin to him. Also God almychty sais: *Pravum est cor hominis, et inscrutabile, quis cognoscet illud? Ego dominus scrutans corda et probans renes, qui do unicuique juxta viam suam.* Evil is the hart of man and uncerssabil, quha sall ken it? I the Lord that serchis hartis, and examinis the affectionis of the same, and giffis to ilkane according to his wayis. Secundly, considdir the insuperabil powar of our Juge, quhilk is almychty, to quhom na creatour may make resistence. Thridly, have in thi mynd his inflexibil justice. Now is the tyme of mercy, than sall be the tyme of justice, now is our tyme, bot than sal be his tyme. Quhairfor he sais in the Psalme: *Cum accepero tempus, ego justicias judicabo.* Quhen I sall tak my tyme, I sall juge rycht justice. Quhat remeid agane the feir of that extreme jugement? Doutles the only remeid is in tyme of this lyfe to turne to God and serve him in faith, hoip and cheritie. And as S. Paule writis to the Romanis, spekand of the powar and jugement of a temporal king, sais thus: *Vis non timere potestatem? bonum fac et habebis laudem ex ea.* Wald thow nocht feir the powar? do gud, and thow sal have louing of it. Sa it may be said to the, wald thow nocht feir the jugement of Christ the king of hevin? do weil or do gud, and that day of jugement, thow sall have louing of him. Gyf thow speir at me, quhat is the gud that [Fol. cxiv. (cxii.) b.] Moral lessonis of vertew. Heb. iv. Hier. xvii. Psal. lxxiv. Rom. xiii. [Fol. cxv. (cxiii.) a.]

haly spreit. In the quhilk wordis it is gevin us to understand that the haly spreit is the thrid person in Trinitie, havand equal powar and auctorite with the father and the sonne, to geve us remissioun of all our synnis, spiritual regeneratioun, and grace of adoptioun, quhilk is gevin in the sacrament of Baptyme.

The haly spreit. The Angellis of hevin ar spreitis, that is to say, spiritual creatouris, and also haly be the halynes gevin to thame of God. The saulis of gud men and wemen ar callit spreitis in the scripture, and is haly be halynes gevin to thame of God. Bot quhen thow sais I beleif or I trow in the haly spreit, thow suld beleif that he is the spreit eternal, [Fol. cxvi. (cxiv.) a.] makar, kepar, helpar, defendar and providar of all the creatouris of the warld, of quhom it is said: *Emitte spiritum tuum,* Psal. ciii. *et creabuntur et renovabis faciem terræ.* Send doune gud Lord thi spreit, and thai sall be creat and maid, and sa sall thow renew the face of the warld. Mairouir thow suld beleif that he is ane haly spreit, nocht be participatioun or ressaving of halynes fra ony uthir, bot that he is haly of his awin nature, giffar and kepar of all halynes, and that he makis all creatouris haly quhilk ar haly, and thairfor he is callit *spiritus sanctificationis,* Rom. i. the spreit of sanctificatioun. That is to say, the spreit that giffis all halynes. And to gar us understand syndry haly operationis of the haly spreit, he is namit in the scripture with syndry namis. He is callit *digitus Dei,* the fyngar of God, for als mekil that our salviour castis out devillis fra men and wemen possessit, be the operatioun of the haly spreit. He is callit *Spiritus paracletus,* because he giffis spiritual consolatioun Joan. xiv. and comfort to us al in our troubil, or ellis because he is our advocat. And how is he our advocat? nocht that he prayis for us, bot that he be his grace steris and inspyris our hartis with faith and lufe, quhairby we pray for our self. He is callit *Spiritus rectus,* the rycht spreit, because he drawis us fra Psal. l. all carnal and warldly affectionis, and leidis us in the hie way of Gods commandis till the kingdome of hevin. He is callit *spiritus principalis,* the principal spreit, because he giffis us [Fol. cxvi. (cxiv.) b.] principal strenth to resist all the ennymeis of our saule, sa Psal. l. that na temporal trubil can move us. He is callit *spiritus* Psal. cxlii. *bonus,* a gud spreit, because he pouris into our hart cheritie or lufe of God, quhilk wyrkis in us all gud deidis. He is callit

Syndry namis of the haly spreit, declaris syndry operationis of the same spreit.

Rom. viii. *spiritus adoptionis filiorum dei, in quo clamamus abba pater.* The spreit of adoptioun of the sonnis of God, be quhais grace we ar maid the sonnis of God be adoptioun, and baldly we crye to God almychty, Father, Father. And thir haly operationis ar wrocht in us be the haly spreit, and also be the Father and the Sonne, bot be attributioun, thai ar gevin to the haly spreit, because all gudnes and lufe is ascrivit to him.

The sentens of this artikil. The sentence of this artikil is this. I beleive in the haly spreit ane verrai God with the Father and the Sonne, I beleive that in the haly spreit, the father eternall be Christ and in Christ dois all gud, wyrkis al and movis al gud. I beleif that in the gyding and governing of the haly spreit, we sall be the sonne cum to the father, because that throch the haly spreit we ar techit, sterit, callit, and drawin of the father and the sonne. I beleive that the haly spreit is gevin to us be that faith, quhilk is in Christ. I beleive also that be the halye spreit dwelland in us be his grace we ar the spiritual templis of God, according as sanct Paule sais: *Templum enim dei sanctum est, quod estis vos.* The tempil of God is haly, quhilk is your self. And agane: *An nescitis, quoniam membra vestra templum est spiritus sancti, qui in vobis est quem habetis a deo et non estis vestri?* Ken ye nocht that your membris ar the tempil of the haly spreit, quhilk is in yow, quhom ye have of God? I beleive that it is the haly spreit that reprevis our synfull conscience of all our synnis, quhen he reprevis our hartis be his movand grace, callis us to repentance, kindillis the fyre of Gods lufe in our myndis, mortifeis our corrupit nature and all inordinat concupiscence, lust nd plesour, repugnand to the law of God, steiris us to gud, and werkis in us the spiritual fruitis. He is thairfor a sickir pleage of our vocatioun, because that quhen we feil in us, his werkis, that is to say, the conversioun of our hartis in the leivand God, he beris witnes to our spreit, that we ar the sonnis of God be adoptioun. And gif we ar sonnis, we ar heretouris, heretouris trewly of God, and coheretouris of Christ, to quhom be all louing and thankis, honour and glore with the father and the haly spreit, for evir and evir. Amen.

Joan. xiii. and xv. Gal. iii.

1 Cor. iii.

1 Cor. vi.

[Fol. cxvii. (cxv.) a.]

Rom. viii.

2 Cor. v.

Rom. viii.

THE TENT ARTIKIL.

The xii. Cheptour.

SANCTAM ecclesiam catholicam. I beleive that thair is ane catholik kirk, quhairin is communioun of sanctis, and remissioun of synnis.

For the declaratioun of this artikil, ye sall understand, that as sanct Paule sais: *Una est fides*, thair is bot ane faith. And also the same Apostil sais: *Multi unum corpus sumus in Christo.* We quhilk ar into nowmer mony, is bot ane body in Christ, and Christ is our heid as he sais to the Ephesianis: *Ipsum dedit caput super omnem ecclesiam.* God the father eternal hais ordanit Christ to be heid ouir all the kirk, quhilk is his body. Thus we have that the catholyk kirk is callit the spiritual spouse of Christ, quhairof sanct Paule sais to the Ephesianis: *Christus dilexit ecclesiam, et semetipsum tradidit pro ea, ut illam sanctificaret, mundans eam lavacro aquæ in verbo vitæ, ut exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam, aut aliquid hujusmodi, sed ut sit sancta et immaculata.* Christ hais luffit his kirk swa, that he hes gevin him self for it for to hallow it, be the lawar of Baptyme and the word of God, that it suld be haly without smot or fylth. And this is the new citie of Jerusalem, quhilk sanct Johne saw cum downe fra the hevin, adornit and buskit as ane bryde with hir spouse, of the quhilk ane voce said: *Ecce tabernaculum dei cum hominibus et habitabit cum eis, ipsi populus ejus erunt et ipse deus cum eis erit eorum deus.* Lo the dwelling place of God with men, and he sal dwell with thame, thai sal be his pepil, and God him self sal be with thame and be thair God.

Ephes. iv. Rom. xii. [Fol. cxvii. (cxv.) b.] Ephes. i. Ephes. v. Apoc. xxi.

The sentence of this artikil is this. I trow fermely that thair is bot ane haly kirk, that is to say, ane haly congregatioun of christin men and wemen ouir all the warld, quhilk hais rycht faith, quhilk hais ressavit ane haly spreit, and is gadderit be the same, gydit and keipit be him, and daily incressis be the word of God and the sevin Sacramentis. I traist that na man sall be saif that is nocht of this kirk that hais nocht the same faith, the same evangil, the same sacramentis, the same hoip and cheritie. And that na Jew nor

Quhat is the haly catholyk kirk, and quha ar memberis of it. [Fol. cxviii. (cxvi.) a.]

Quha ar utouith the haly kirk.

Pagane, Heretik, Scismatik, or that ar justly excomunicat or perseverand in dedely syn sall be saif, bot gif he be reconsalit to the same kirk, and trow and do in all thingis as it dois. And this artikil I confesse also: *Sanctorum communionem.* The communioun of Sanctis. And the sentence of thir wordis is this.

Of the unitie of the haly kirk.

I trow fermely thair is ane company and communitie, quhilk is allanerly of hallowit men and wemen, under ane heid Christ gadderit togeddir be the haly gaist, throch ane trew faith in Christ. And suppose the heid hais partit syndry giftis amang his memberis, quhilk is the congregatioun of faithful men and wemen. Nochttheles, thair is bot ane faith, ane hoip and cheritie amang all, thair is na syndry sectis, or opinioun, or

Quhat is the communioun of sanctis.

divisioun in the same communitie. I grant thairfor that I am ane member of this communitie and part takar of all thair gud. First of all the blissit meritis of Christ (and of al the meritis of sanctis) be faith of the sacramentis, syne of all the gud deidis done in the kirk. Sa I grant me to be part takar of all thair prayaris and uthir gud werkis, and that every ilkane suld bere utheris byrding.

Quha ar privat the comunion of sanctis.

I professe also that quhasaevir bydis nocht in the unitie of this catholik kirk, he hes nocht of the communioun of sanctis, that is, he is nocht part takar of the common gud before rehersit, quhilk is the meritis of Christ and his sanctis and gud deidis of the christin pepil, because he departis wilfully fra the mistyk body of Christ, and is be cummin ane rottin dede

[Fol. cxviii. (cxvi.) b.]

member quhilk ressavis nocht the spiritual lyfe and grace, commone to al quick memberis of the same mistik body, quhilk is the congregatioun of the trew, faithfull and obedient pepil to Christ (quhilk is heid of the same body), and that ar obedient alswa to all his trew and faithful ministaris, rewlaris under Christ of the same congregatioun.

Remissionem peccatorum. I beleive fermely, that allanerly in the haly Catholyk and Apostolik kirk gadderit be the haly spreit, is remissioun of synnis, be Baptyme, and eftir be Penance, and the keys gevin to the kirk. And certainly Baptyme may be gevin be thame quhilk ar out with the kirk as ar all heretikis, scismatykis etc. For gif thai pronunce the wordis of Baptyme trewly in forme of the Catholyk kirk, the persone swa Baptisit ressavis the full effeck of the sacrament, quhilk is remissioun of all his synnis, and is incorporat to

the mistyk body of Christ. For generally the vertew of all sacramentis standis nocht in the gudness of the minister, bot in the word of God pronunsit be the minister weil, in the forme of the Catholyk kirk, sa the evil ministeris stoppis nocht the effeck of the sacramentis. Thus I beleive fermely that in the sacrament of Baptyme al synnis ar forgevin, bayth original and actual before committit, and sall nevir be imputit agane.

Remission of original syn is gottin be faith and the sacrament of Baptyme.

I beleive that in Baptyme a christin man young or auld is renewit be the haly spreit, deliverit fra the thirldome of syn, the devil and hell, and maid a fre man with the fredome of the spreit, that he may stoutly fecht agane the devil, the warld, and the flesche, and be the help of God ouircum thame, and sa with victorie be crownit of God, with glore and joy, and with Christ evirmair ring in hevin. Bot and we eftir Baptyme fal in synnis, suppose thai be nevir sa grevous and mony, we have the secund remeid quhilk is the sacrament of Penance, be quhilk remissioun of synnis is gevin be the vertew of Christis blude, and ministratioun of the keys gevin to the kirk in the persone of S. Peter, quhen Christ said to him: *Tibo dabo claves regni cœlorum.* To the I sal geve the keys of hevin: *Et quodcunque ligaveris super terram, erit ligatum et in cœlis, et quodcunque solveris super terram, erit solutum et in cœlis.* Quhatsaevir thow bynd apon the erde, it sal be bound in hevin, and quhatsaevir thow lousse in erde sall be loussit in hevin. The same auctoritie he gaif to all his Apostils efter his resurrectioun, sayand: *Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt.* Resaif the haly spreit, quhais synnis saevir ye forgeve, thai ar forgevin to thame, and quhais synnis saevir ye hald onforgevin, thai ar onforgevin. Thus I beleif that in the sacrament of Penance remissioun of synnis is gevin to al thame that trewly be penitent, and that be faith in Christis blude, and ministratioun of the key of absolutioun pronunsit be ane trew minister of the same catholyk kirk. Secundly, I beleif that trew repentance is the special gift of the haly spreit, quhilk be his grace lythis and turnis our hart to God as S. Paule declaris to Timothe: *Ne forte det illis deus pœnitentiam ad cognoscendum veritatem et resipiscant a laqueis diaboli, a quo captivi tenentur ad ipsius*

[Fol. cxix. (cxvii.) a.]

Math. xvi.

Joan. xx.

2 Tim. ii.

[Fol. cxix. (cxvii.) b.] *voluntatem.* Lest paraventour God geve thame Penance to ken the veritie, and to amend thair lyfis, to be free fra the gyrnis or bandis of the devil, to quhom thai ar haldin presonaris evin as the devil will.

Now seand that remissioun of synnis is nocht gottin without trew penance, quhilk contenis Contritioun of the hart, Confessioun of the mouth to the preist, and satisfactioun in dede. And this trew penance is the gift of God, we suld daily pray to God to geve us grace to repent trewly.

Quha gettis remissioun of synnis fra God. Thridly, I beleve that nane can get fra God remissioun of thair synnis, except thai forgeve to thair nychtbour all offencis doine to thame. Heir war ane convenient place to declare the nowmer, namis and vertew of the haly Sacramentis, bot because thai require ane special tractit we think it best to deferre the declaratioun of thame to the thrid part of this Catechis. To God thairfor be all louing and thankis, honour and glore for evir and evir. Amen.

THE LEVINT ARTIKIL.

The xiii. Cheptour.

Job v. Math. xxv. *CARNIS resurrectionem.* I trow that this same haly spreit of the father and of Christ sall raise all men and wemen, faithfull and unfaithfull, gud and evil, auld and young, quha

1 Cor. xv. is bodely dede. And that the same flesche quhilk was bureit

[Fol. cxix. (cxviii.) a.] and corruppit and consumit of quhat evir maner it be, sal

1 Cor. xv. resaif lyfe and leif agane. Thus I beleif and say with sanct Paul: *Oportet corruptibile hoc induere incorruptionem, et mortale hoc, induere immortalitatem.* This corruptibil body mone put on uncorruptioun, and this mortal body mone put on immortalitie, that is to say, this corruptibil and mortal body quhilk I beir now, at the last day it sall ryse agane, and be maid uncorruptibil and immortal. Sa I beleif and say with

Job xix. Job: *Scio enim quod redemptor meus vivit, et in novissimo die de terra surrecturus sum. Et rursum circumdabor pelle mea, et in carne mea videbo deum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius, reposita est hæc spes mea in sinu meo.* I ken that my redemar is on lyfe, and that in the last

day I sall ryse up out of the erd, and agane I salbe cled with my awin skein, and in my awin flesch, I sall se God, quhom my awin self sal se and my awin eyne sal behald him, and nane uthir in my stede for me.

Thus my hoip is put in my bosom, that is to say, is sickir in my hart.

THE TWELF ARTIKIL.

ET vitam æternam, Amen. I trow finally efter that resurrectioun thair sall be evirlastand lyfe of rychteous men be the haly spreit, evirmair to be in hevin in bodie and saule in perpetual joy and blisse, nevir agane to be diseisit in body, with hungir and thryst, heit and cald, mister of ony thing, [Fol. cxix. (cxviii.) b.] tyritnes, service or bondage, sicknes, dolour or dede, or ony displesour of body. Bot I beleve that our bodies sall be indewit with immortalitie, maid agil, subtil, cleir and impassibil, according as it is writtin: *Fulgebunt justi sicut sol in* Math. xiii. *regno patris eorum.* The rychteous sall schene as the Sonne in the kingdome of thair father. And also in our saule sall be na sadnes, sorow or displesour, bot perpetual joye and blisse, evirmair to be had in the cleir sycht of God, lufe of him and evirlastand fruitioun, quhairof the plesour is sa gret that it is writtin: *Oculus non vidit nec auris audivit, nec in cor* 1 Cor. 2. *hominis ascenderunt quæ præparavit deus diligentibus se.* In this warld, the ee seis nocht, the eir heiris nocht, it can nocht be compassit with the hart of man, quhat joy and blisse God hais preparit to all thame that luffis him. The joy can nocht be expremit with our wordis, the joy quhilk we sall have in the kingryk of hevin, to behald the excellent company of blissit Angellis, quhilk sall be marrowis with us in that eternal lyfe. Bot far gretar sall the joy be quhilk we sall haif in the sycht of the glorifeit manheid of our salviour Christ Jesus, quhom we sall se with our bodyly eyne. Bot gretast of all and infinite sall the joy be, quhilk we sall have in the cleir sycht of the blissit Trinitie, quhen we sall see with the eyne of our saule thre personis in ane godheid, the father, the sonne, and the haly spreit, thre personis and ane [Fol. cxxi. (cxix.) a.] God eternal, almychty, mercyful, rychteous and faithfull. Thair

In hevin we sall fulfil the command of lufe perfitly.

sall we lufe God perfitly, with all our hart, with all our saule, with all our mynd and strenth, and fulfil the command of lufe perfitly. Thair sall we lufe perfitly our nychtbour as our self, and be evin als blyth of his joy and blisse as we sal be of our awin. And I beleif that as al gud men and wemen sall leife all togidder in hevin perpetually in joy and blisse,

Of the dede eternal quhairto all evil men and wemen sall be condemnit.

sa sall all evil men and wemen leife al togidder in hell in company of devills, perpetually in feire and payne. And suppose thai sal be al immortal and sall nevir dee in thair body, yit thair immortalitie is comptit as a perpetual dede, because that thai sall thoil evirlastand torment, sorow and paynis bayth in saule and body, according to the sentence quhilk salbe gevin of our salviour on dumisday: *Ite maledicti in ignem æternum.* Ga ye cursit into the fyre everlastand, quhilk is preparit to the devil and his angellis. And thair

Math. xxv.

this sall be the conclusioun: *Ibunt hii in supplicium æternum, justi vero in vitam æternam.* Ye wyckit sal pas to the paynis eternal, bot the rychteous sall pas to the lyfe eternal. I dout nocht that the father and the sonne be the haly gaist sall and will fulfill all thir. Thairfor, I say *Amen*, that is, verraily this is trew, and sal cum without dout.

Thir ar the artikillis of our Crede, quhilk we suld trow with ane special trew faith quhilk severis all rycht christin men fra all utheris, Jewis, Turkis, heretykis, Paganis, ypo-

Abacuk ii.

critis, and fals christin men etc. And this is the faith on the quhilk the rychteous man leiffis before God. To quhome be all honour, louing and glore for evir and evir. Amen.

ANE PROLOGE TO THE SEVIN SACRAMENTIS.

[Fol. cxxii. (cxx.) a.]

The first Cheptour.

HAURIETIS aquas in gaudio, de fontibus salvatoris. The haly prophet Esaias in the wordis afore rehersit speikis plaine prophecy of the haly sacramentis of the new testament, sayand thus to all faithfull men and wemen: Ye sall draw watter with joy fra the wellis of our salviour. Be thir wordis we may weil understand the special grace of God, quhilk purgis and clengis our saulis fra the spottis of syn, and slokkins the vehement hait of carnal concupiscence that is rutit in our corruppit nature, sa that it can have na powar to hurt us, sa lang as we consent nocht to it with ane deliverit mynd and fre will. Breifly this watter of grace adournis and decoris our saulis with all kind of vertew to us necessarie. This precious watter of grace we suld draw fra the wellis of our salviour Christ Jesus, be the quhilk we understand the sevin Sacramentis of haly kirk. For as the watteris of the wellis springis fra syndry vaynis of the erde and cummis to the wellis, quhairto thai that nedis watter may cum and draw, sa the special grace of God springis to all faithfull men and wemen fra the vaynis of the erde, that is to say, fra the blissit Incarnatioun, haly conversatioun and painful passioun of our salviour Christ Jesu. For trewly quhatsaevir he did, spak, or tholit, fra the first tyme of his Incarnatioun to the last moment of his passioun, it was meritabil of grace to be gevin to us, and specially quhen he was crucifyit apon the crosse and dede for our redemptioun. Than verraily he offerand him self apon the altar of the crosse, as ane sacrifice of sweit savoir, maist acceptabil to God his eternal father for our reconciliatioun, he conquest, he wanne, and justly deservit aboundance of grace, quhairof all faithful men and wemen mycht be participant to obtane thair justificatioun and eternal

Esaie xii.

[Fol. cxxii. (cxx.) b.]

Joan i. salvatioun according as sanct Johne the evangelist sais: *De plenitudine ejus nos omnes accepimus.* Of his fulnes all we have ressavit. That is to say, of that aboundance of grace, quhilk was gevin to our salviour without measour and of his meritorious passioun, all we that beleiffis in him with a levand faith, ressavis ane certane measure of grace, according to his pleasure. Thairfor that the vertew and meritis of Christis passioun, or the grace quhilk he deservit for us be his passioun, may be applyit, drawin and brocht to us be sum wayis to us maist convenient, thair is institute and ordanit be the auctoritie of God sevin halye Sacramentis, quhilk ar Baptyme, Confirmatioun, the Eucharist or the sacrament of the Altar, Penance, Extreme unctioun, Ordour, and Matrimonie. Thir (I say) was ordanit be almychty God to be to us instrumentis of our salvatioun, and as spiritual cundittis and wellis of grace, in the quhilk, and be the quhilk, we may ressave the wattir of Goddis grace deservit to us be the vertew and meritis of Christis passion, quhilk saiffis nane, bot thame allanerly to quhom it is applyit be trew faith, dew ministratioun and worthi ressaving of the sacramentis. Quhairfor O christin pepil I exhort yow to draw this precious wattir of grace fra the wellis of our salviour. For and ye with diligence will leir the vertew of the sevin sacramentis, and seik for the grace of God offerit and promissit to yow in the same sacramentis, persevere in the same grace of God, ye sall have heir in this lyfe gret spiritual joy and blythnes in God, and in the lyfe to cum ye sall be sickir of the eternal joy and blysse.

The hail number of the sacramentis.

[Fol. cxxi. a.]

As wattir be natural propertie weschis and makis clein the thing that is foule, and slokins the thing that is het, sa the grace of God ressavit in the sacrament of Baptyme weschis the saule of him that dewly ressavis it, fra the spottis of original syn, and also actual afore committit, and with that it slokins and diminissis the vehement het of carnal lust and concupiscence quhilk bydis in our fragil nature eftir Baptyme, sa in uthir sacramentis, the sensibil signe proponit outwartly to our sensis, betakins sum certane operatioun of the grace of God wrocht in our saulis inwartly. Quhy is it said in the foresaid diffinitioun, that ane sacrament is the cause of grace? seing that na creature hes powar to geve grace, bot God allanerly? according as the prophet sais in the Psalme:

Gratiam et gloriam dabit dominus. It is the Lord our God that sall geve grace and glore. We grant that God allanerly is the gevar of grace, nochttheles, he hais gevin vertew and powar to the Sacramentis to be instrumentis of his grace, quhilk thai cause in our saulis, nocht be thair awin natural powar and vertew, bot allanerly be the mycht of God assistant and being present in and with his sacrament in his haly word. And as the corporal fyre of hell be powar of God gevin to it, is ane instrument of Goddis justice, in perpetual tormenting of the spreitis and saulis in hell, sa in this present kirk militant, the sacramentis ar instrumentis of Goddis mercy and grace in our justificatioun, sa sanct Paule callis the sacrament of Baptyme the lawar of our spiritual regeneratioun and renovatioun in our saulis. Thus ye may easely understand quhow ane sacrament is ane sensibil signe, takin and marke of grace, quhilk it contenis and signifeis, and also as ane instrument is the cause of the same grace to be gevin to our saulis, quhen it is dewly ministerit and worthely ressavit.

Psal. lxxxiii.

[Fol. cxxi. b.]

Tit. iii.

The ii. Cheptour.

QUHAIRFOR or to quhat effect was the sacramentis of the new testament institute be our salviour? Trewly for syndry causis verrai expedient and profitabil to the christin pepil. First to be sensibil takins and markis of that gret congregatioun callit the kirk of our salviour Christ, for as sanct Augustine sais: *In nullum nomen religionis, sive verum sive falsum coagulari homines possunt, nisi aliquo signaculorum vel sacramentorum visibilium consortio colligentur.* Thair is na name of religioun or godly maner of leving other trew or fals, quhairby men may conveine and byde togidder, except that thai be fessinit and bund togidder in a company with certane signes or sacramentis, quhilk may be sein of thame all. Men of a countrai or natioun gangand to battail usis to have a signe or takin apon thame, quhairby thai may be knawin amangis thame self and also fra utheris quhilk ar of strange natiouns. Part beiris the signe or takin of ane quhyte crosse, part of ane red crosse, part a thing, part uther thing. Sa our Lord Jesus Christ willing to have his awin pepil to abide togidder in the

Aug. contra Faustum lib. xix. cap. 2. et de doctrina christiana lib. iii. cap. 9.

[Fol. cxxii. a.]

Sensibill takins of Christis religioun.

unitie of a faith, and to knaw ane ane uthir amang thame self to be of ane faith, and to be knawin also fra all utheris quhilk ar nocht of that faith, he hais ordanit certane sensibil signes, takins or markis callit sacramentis, quhilk ar few in thair nowmer, easy to be kepit, and excellent in thair significatioun.

The secund cause of the institutioun of the sacramentis was, nocht allanerly to signifie and betakin grace and halynes to be gevin to us, bot also thai war ordanit to sanctifie and to geve to our saulis the special grace of God (as we declarit to yow afore) as the instrumentis of our sanctificatioun. As for exempil, quhen ane cunning and expert Cirurginar heilis the woundis of ane hurt man, he him self under God is the principal heilar of the woundis be the meanis of the playsteris laid to the woundis, nocht theles the towellis, bandis or rowlis quhilk haldis fast the plaisteris to the woundis, ar instrumentis of the heiling and curing of the same woundis. Sa our salviour Jesus Christ is our hevinly Cirurginar comparit to the Samaritane that helpit the woundit man quhilk lay half dede half quick betwein Jerusalem and Hierico, for with the vertew of his passioun as with ane medicyne or plaister and with his sacramentis as with spiritual rowlis or bandis quhilk applyis, haldis and kepis the playster of his passioun to the woundis of our saulis, he heilis perfitly our hurt and woundit saulis, and be this ye may easely knaw quhat difference is betwein the sacramentis of the auld law and the sacramentis of the new law. For thai war allanerly schadowis, takins and figuris, that signifyit thingis to cum, quhilk quhen our salviour Jesus Christ in his comming had fulfillit, thai war takin away, and thairfor takin away because thai war fulfillit. And thir sacramentis of the new law was institute, quhilk ar of greter vertew, to us mair profitabil, easiar to be kepit and observit, fewar in nowmer, nocht only ordanit to signifie and betakin grace, bot also to clenge and sanctifie our saulis. Thir twa causis afore rehersit ar maist principal quhy the sacramentis of the new testament was institute and ordanit be our salviour Jesus Christ. Nochttheles thair is syndry uthir convenient and reasonabil causis of thair institution, quhilk suld nocht be left unschawin to yow.

[Fol. cxxii. b.]

Luc. x.

Aug. contra. Faustum lib. xix. cap. 11. 13. 16.

[Fol. cxxiii. a.] First as thai war institute to be signis and takins of the grace

of God to be gevin presently, sa ar thai takins and memoriallis of the passioun of our salviour Christ, and also signis prognosticat and foreschawand of the glore to cum. And swa thai geve to us consolatioun and comfort. Thai raise and steris up in us the trew faith in Christ. Thai geve warning to lufe ane ane uthir, because thai ar instrumentis of grace commoun and equal to all faithful men and wemen. Attour thai say nocht by the trewth quhilk techis the sacramentis to be institut and ordanit for thre uthir causis convenient. First for our humiliatioun, that man meikly at Gods command submit himself to be curit fra synne be the rycht use and ministratioun of certane sensibil thingis, quhilk turnit him self fra God proudly be inordinat lufe and abusing of sensibil thingis. It is rycht and reasone that quhair syn rysis and begynnis, thair also it may dee and have ane end.

Aug. contra Faustum lib. xix, cap. 9.

Thai war ordanit also for our eruditioun and trew instructioun, for thai geve us to understand that the will of God is to geve us presently his mercy and grace, sa that quhen we see ony thing done to us in the sacramentis outwartly in our bodie, we suld beleve that sum special effect of grace is wrocht inwartly in our saulis. As quhen the wattir of Baptyme weschis the body outwartly, we suld beleif that the grace of God purgis and weschis the saule inwartly fra original syn, and sa lykwise of all the laif of the sacramentis. Thridly thai war also institute for the spiritual exercitioun of all faithfull men and wemen in the sevin principal vertewis. In the sacrament of Baptyme we professe and pronuncis our faith, and ofttymis heris uthir, quhilk ar baptizit, rehers, pronunce and professe thair faith, and thairfor was callit in auld tymes the sacrament of faith. In Extreme Unctioun we grow in hoip of the mercy and glore of God, be the meritis of Christis passioun, and prayaris of the kirk. In the sacrament of the Altar we ressave gret increse and exercitioun of trew lufe and cheritie towart God, because that our salviour Christ in the same blissit sacrament hes gevin really and presently his awin precious body and blud, in quick remembrance of his passioun, and also to be the spiritual fude of our saulis. And thairfor the doctor Hylarius callis it the sacrament of lufe. In the sacrament of Confirmatioun we ressave the vertew of Fortitude and spiritual

Contra Faustum lib. xix. cap. 16.

[Fol. cxxiii. b.]

Lib. viii. de trinitate.

strynth of our mynd, to stand stowtly in the confessioun of our faith, agane all ennemeis of the same faith. In the sacrament of Penance we have exercitioun of justice and rychteousnes. For na man can do worthi penance, bot gif that he justly satisfie his nychtbour and mak ane mendis to him with all his powar for wrangis done to him. In the sacrament of Ordour, specially of preistis that kennis thair vocatioun and dois thair office, thai have exercitioun of prudence be study, contemplatioun, preching the word of God, praying for the pepil, and in dew ministratioun of the Sacramentis to thair parischonaris, of quhom thai have cuir and charge gevin to thame and also thair corporal leving. In the sacrament of Matrimony, thai that ar maryit personis hais exercitioun of temperance, because that bodily plesour is contenit within the bandis and boundis of lawful mariage. Thus it is manifest and plane, that be dew ministratioun of the sevin sacramentis, we have exercitioun in the seven vertewis afore rehersit.

[Fol. cxxiv. a.]

Quhairof is ane sacrament constitute and maid? Trewly of twa principal partis. The ane is ane sensibil thing, quhilk be sum propertie betakins the grace of God, as wattir, oyle, breid, wyne, impositioun of handis and siclyk, the uthir parte is the word of God expremit be invocatioun of the Trinitie and grundit in the promis of mercy, quhilk is maid be our salviour Christ to all thame quhilk in trew faith of the same promis ressavis dewly the sacrament or at the leist makis na abstacle agane the grace of God quhen thai ressave the sacrament. And suppose thir twa thingis ar the principal partis of ilk sacrament, quharin standis the hail nature and substance of the same, yit is thair eikit be the authoritie of haly kirk certane ceremoneis, quhilk hais bein usit in the ministratioun of ilk ane sacrament sen the Apostillis tyme hytherto. And gif ye wald knaw quhairfor thai war eikit. Trewly nocht to be principal or substancial partis of the sacrament. For in tyme of extreme neid a sacrament may be ministrit but ony siclyke ceremonyis. Bot verraily thai war ordanit that ilk a sacrament mycht be usit with honest gravitie, with reverence, with honorabil ordour and with executioun of our faith and to geve instructioun to us quhat is done in the sacrament. And as for the minister of the sacramentis, suppose he be ane evil man, heretyk, scismatyk,

[Fol. cxxiv. b.]

excomunicat, or in dedlie syn, yit he intendand as the kirk intendis and in the ministratioun of the sacrament usis the forme of the kirk, and he doand as the kirk dois, and usand the forme thairof, his evil stoppis nocht the effect of the sacrament, quhilk as we said afore sanctifyis our saulis, nocht be the meritis of the minister, bot allanerly be the meritis of our salviour, quhilk hes ordanit thame.

OF THE SACRAMENT OF BAPTYME. [Fol. cxxv. a.]

The thrid Cheptour.

THE Sacrament of Baptyme hes twa partis, quhairof it is constitute and maid. The ane part is the element of wattir, the uthir part is the worde of God. Quhy was wattir ordanit to be one of the partis of Baptyme? First because of the significatioun, for as wattir weschis and clengis the bodye outwartly sa we suld beleve that be the sacrament of Baptyme, we ar weschin in our saulis fra original and all uthir actual synnis afore comittit. Secundly wattir is ane element commoun to all men and wemen and easy to be gottin in all partis quhair men hais thair dwelling placis. Thridly our salviour Christ was Baptizit be the ministratioun of sanct Johne the Baptist in the wattir of Jordane, of quhom sanct Augustine sais thus: *Christus tactu suæ mundissimæ carnis, vim regenerativam contulit aquis.* Quhen our salviour Christ was Baptizit, and with his haly and clein bodye twichit the wattir, than he gave vertew and powar to the wattir to regenerat and bring us furth agane with ane new birth. The gret flud commonly callit the flud of Noe, because it was in Noes tyme, was ane figure of the wattir of Baptyme. For as almychty God, be that same flude destroyit all warldly creaturis levand on erd, few except, quhilk he saiffit in the ark be wattir. Sa in the wattir of Baptyme, the warld is destroyit, that is to say, al vyce and synne perissis. And thai that be baptizt in the ark, that is to say, in the faith of haly kirk, ar saffit be the wattir of Baptyme, as sanct Peter techis in his epistil. Attour the wattir of Baptyme is weil figurat be [Fol. cxxv. b.] 1 Pet. iii.

the red se. For as king Pharao with all his hoist persewand the barnis of Israel was drownit in the red see, sa in the wattir of Baptyme the devil and all his hoist of synne, is vincusit, ouircumit and put away, and the trew faithful pepil of Christ ar saffit. Thus ye may understand plainely that for syndry convenient resonis and figuris wattir was weil ordanit to be ane of the twa partis of Baptyme.

The secund part of Baptyme maist principal and mychty in operatioun is the word of God, be invocatioun of the blissit Trinitie, grundit apon this promis quhilk our salviour makis on this maner: *Qui crediderit et baptizatus fuerit, salvus erit.* Quhasaevir beleiffis and is baptizit sall be saiffit. The word of Baptyme is expremit be the minister of the same, eftir the forme and maner gevin be our salviour quhen the minister sais: *Ego baptizo te in nomine patris, et filii et spiritus sancti, Amen.* I baptize the in the name of the father, and the sonne, and the haly spreit. Amen. This word suld be considderit maist principally, for this word is it that clengis our saulis with the wattir. Tak away this word fra the wattir, quhat is the wattir bot allanerly wattir, as we mycht say plainly, and this word be nocht trewly and faithfully expremit, the wattir may nocht be callit a part of baptyme, bot and this word be jonit to the wattir, than is thair a perfit sacrament. How hes the wattir this vertew and powar, that quhen it twichis the body, it weschis the saule, bot be the resone of the word, nocht only because that word is spokin and pronunsit be the mouth of the minister, bot also because it is beleiffit and ferme faith is gevin to it, sa the saule of that persone quhilk is baptizit is clengit fra all synnis and borne agane in God with ane new byrth nocht be vertew of the wattir only, bot be vertew of the word trewly expremit and faithfully belevit. For quhen the minister of Baptyme sais: *Ego baptizo te in nomine patris, et filii, et spiritus sancti, Amen.* I baptize the in the name of the father, and the sonne, and the haly spreit, Amen. The sentence of thir wordis is this: With this sensibil signe and takin quhilk I do now, dippand the in wattir or powrand wattir on the, pronunceand thir wordis: I baptize the in the name of the father, and the sonne, and the haly spreit. I declare to the plainly that all thi synnis ar forgevin to the, and that thow ar ressavit into the favour of God, the

Marc. xvi.

Of the promis of baptyme.

Math. xxviii.

[Fol. cxxvi. a.]

Aug. contra Faustum lib. xix. cap. 16.

The sentence of the wordis of Baptyme.

father, the sonne, and the haly spreit, quhilk ar thre personis and ane god, eternal and mercyful. For quhat uthir thing is Baptyme, bot ane faithful cunnand and sickir band of amitie maid be God to man, and be man to God? For in als mekil that the persone quhilk is baptizit, other be him self or be his godfather and godmother, oppinly renuncis and forsakis the devil and al his werkis, and oblissis him self in service to the trew levand God that all the dayis of his lyfe, he sal mortifie the memberis of syn, and serve his God in trew faith of haly kirk, that wyrkis be lufe. In Baptyme is ane cunnand or band quhilk man makis to God, and on the uthir part, for als mekil that God almychty agane to the persone sa Baptizit oblissis him self to forgeve to him al his synnis, and that for the lufe and meritis of his natural sonne Jesus Christ, he will geve to him his haly spreit, to quickin, to sanctifie and to renew his fre will and mak him ane new creature in God, it may be callit ane cunnand or band, quhilk God makis to man, quhilk the Apostil sanct Petir declaris with gret gravitie, sayand thus: *Sic vos baptisma salvos facit, non carnis depositio sordium, sed conscientiæ bonæ interrogatio in deum, per resurrectionem Jesu Christi ex mortuis.* Baptyme is nocht allanerly the outwat wesching of the body fra filth, bot it is ane conditioun or band of ane gud conscience towart God, be the resurrectioun of Christ. That is to say, God almychty in the sacrament of Baptyme testifeis he is content and pleasit with us for Christis saik quhilk raise fra dede to lyfe, that on the uthir part gud conscience may keip conditioun with God, traistand that God is pleasit with him for Christis saik. Ane figure of Baptyme in the auld law was circumcisioun partly agreand with Baptyme in effect and significatioun. For circumcisioun was a signe of a certane band or conditioun maid betwein God and Abraham and all Abrahamis posteritie. Thus the scripture sais: I will (sais God to Abraham) mak ane cunnand or conditioun betwein me and the, and also thi seid eftir the, in thair generatioun with ane perpetual band, that I may be thi God, and also the God of thi seid that sal cum eftir the. Thow thairfor sal keip my cunnand, and thi seid also in thair generatiouns. Than God declaris the same cunnand saying: This is my cunnand quhilk ye sall observe and keip betwein me and yow. Ilk ane manchild borne amang yow sal be

August. in Joann. tract lxxx.

Of the connand maid in baptyme betwein God and man.

[Fol. cxxvi. b.]

1 Pet. iii.

Circumcisioun was ane figure of Baptyme. Gen. xvii.

[Fol. cxxvii. a.]

circumcisit, a barne of aucht dais auld sall be circumcidit, and sa my cunnand, band or conditioun sall be in your flesche for evir. Eftir the same maner our salviour spekis to his
Math. xxviii. discipils sayand: Gang and teiche all natiouns, baptizing thame in the name of the father, and the sonne, and the haly
Gen. xvii. spreit. And as the scripture of the auld law said: *Masculus cujus præputii caro circumcisa non fuerit, delebitur anima illa de populo suo, quia pactum meum irritum fecit.* A man child quhais flesche is nocht circumcidit, the saule of him sall be
Joan. iii. put away fra his pepil, sa our salviour said of Baptyme: *Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnum dei.* Except ilk man and woman be borne agane be wattir and the haly spreit, he may nocht entir into the kingdome of God.

Quhat is the special powar, vertew, and effect of the
Of the vertew and effect of Baptyme. sacrament of Baptyme? Trewly the vertew and effect of Baptyme is weil declarit be the Apostil S. Paule quhen he callis Baptyme the lawar of regeneratioun and renovatioun. And that ye may plainly understand this spiritual regeneratioun and renovatioun, call to your remembrance, quhow all
[Fol. cxxvii. b.] men and wemen ar consavit in original syn, except our salviour Christ and his mother the glorious virgin Mari, al
Psal. l. may sa the wordis of the Prophet in the Psalme: *Ecce enim in iniquitatibus conceptus sum et in peccatis concepit me mater mea.* Behald I was consavit in iniquitie, and my mother consavit me in synnis. And because of the synnis quhairin we ar borne, Christ and his mother except, we may al say the
Ephes. ii. wordis of sanct Paule: *Eramus natura filii iræ sicut et cæteri.* In our natural and first nativitie we war al borne the sonnis of wraith as utheris ar, that is to say, quhen we war borne of our moder we war borne in the stait of damnatioun, and be the rychteous jugement of God for the syn of our first father Adam condemnit to want the joy eternal. Attour, ofttymes thai that cum to the yeris of discretioun, personally and actually brekis the command of God, and be that incurris the indignatioun of God, and ar in dangear of the paynis eternal,
Ezech. xviii. as it is writtin: *Anima quæ peccaverit ipsa morietur.* The saule that synnis the same sall dee. And quhat is the dede of the saule, bot eternal damnatioun to the paynis of hel,
› vi. according as S. Paule sais: *Stipendia peccati mors est.* The

stipend or waige gevin for syn is dede and damnatioun. Bot in the sacrament of baptyme, al we that ar baptizit ar regenerat and borne agane spiritually with ane new birth and maid new in our saulis. First quhen yong barnis ar baptizit, the original sin quharin thai war consavit and borne is forgevin to thame, and quhen men and wemen quhilk ar cum to the yeris of discretioun ar baptizit, thai get remissioun of al thair synnis, nocht only original bot also actual and personal, quhilk thai did thair self agane the command of God. Thus in the sacrament of Baptyme al synnis ar forgevin, according as S. Petir sais in the Actis of the Apostils: *Pœnitentiam agite et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum vestrorum.* Lat ilk ane of yow be baptizit in the name of Jesus Christ for the remissioun of your synnis. Consider now christin pepil, gif this be nocht ane excellent vertew and effect of Baptyme to have all our synnis forgevin to us, and be reasone of that to be deliverit fra the thirldome of syn, the devil and hel. Than we ar at peace with God, than we have ane blyth and mery conscience, belevand sickirly that God is nocht wraith with us, and sa wil nocht condemne us for our synnis, we kepand fermely the conditioun of our baptyme. The secund effect of Baptyme is that ressaving of the haly spreit, quhilk yettis in our hartis the trew lufe of God that we may keip his commandis perfitly with ane spiritual libertie, according as S. Petir sais in the foresaid auctoritie, quhen he said: Lat ilkane of yow be baptizit in the name of Jesus Christ in the remissioun of your synnis. Than it followis; *Et accipietis donum spiritus sancti.* Ye sal ressave the gift of the haly spreit. Now considder agane O christin man quhow precious is this effect of Baptyme. Sa lang as we remane in syn we have na perfit lufe to God and his commandis, we have na wil to do thame, and gif we do part of thame in our outwart deid, other for feir of punitioun, or for sum temporal reward, that doing is nocht plesand and acceptabil to God, because that siclik deidis is nocht done frely for the lufe of God. Bot quhen we ressave the haly spreit he gevis us the trew lufe of God that we may with libertie and lufe do the commandis of God. The thrid effect of Baptyme is, that in Baptyme we ar cled with the rychteousnes of Jesus Christ, he and his

The first effect of Baptyme.

[Fol. cxxviii. a.]

Actuum ii.

The secund effect of Baptyme.

[Fol. cxxviii. b.]

The thrid effect of Baptyme.

rychteousnes is gevin to us, sa that we may say trewly Christ is ours, his halynes, his rychteousnes, his meiknes, his mercy, and cheritie is communicat and gevin to us in the sacrament of Baptyme, that we may cleth our self with his rychteousnes, and repute it as our awin, as sanct Paule techis to the Gala-
Gal. iii. thianis: *Quicunque enim in Christo baptizati estis, Christum induistis.* Quhatsaevir ye ar quhilk ar baptizit in Christ, ye ar cled with Christ. And trewly to be cled with Christ in our saule, is to us mair precious, than gif our body war cled with cleth of gold, set with perlis and precious stanis.
That carnal concupiscence eftir baptyme is nocht syn but consent. Peradventure ye will say, gif sa be that in the sacrament of Baptyme thair is gevin to us remissioun of original syn, quhat is then the cause that eftir hend that we ar baptizit we feil in our flesche carnal concupiscence, the dreggis of original syn, quhilk daily movis and steris us to breik the command of God? Answeir to this questioun ye have in the nynt and tent commandis. And schortly now we say that this concupiscence of the flesche aganis the spreit eftir Baptyme is na synne to us, except we consent with ane deliverit mynd to do in dede the same concupiscence or to have in our mynd lang pleasure and delectatioun in the same but deid, quhilk also is syn, as we
[Fol. cxxix. a.] declarit thair. Secundly we say to yow that all the dais of our lyfe we suld labour to mortifie the same concupiscence, be praying for the grace of God, be putting doune the first motiouns and rysingis of the same, be fasting, be almous deid, be honest and convenient labouris, be hering of the word of God, be studie of haly scripture, be fleing evil company, be meditatioun of the presence of God, be remembrance of our dede, be consideratioun of the paynis ordanit for thame that brekis the law of God, and also be hoip of reward for keping of thame. With thir spiritual wepins we suld mortifie the concupiscence of our flesche, and bring it in subjectioun of the spreit, and sa we sall optene eternal lyfe.

The fourt effect of Baptyme. And that we may the mair easely ouircum the powar of this concupiscence, we ar helpit in the sacrament of Baptyme, quhilk breikis the violent powar of the same concupiscence, and makis it sa feble and waik, that we fechtand aganis it with the spiritual wapins afore rehersit, we may easily ouircum it and get victorie. Thus christin pepil ye have four excellent and precious effectis and vertewis of Baptyme:

Remissioun of all synnis. Ressaving of the haly spreit to be cled with Christ Jesu. And that the concupiscence is maid febill and waik, unabill to noy us sa lang as we consent nocht to it with a deliverit mynd.

OF THE CERIMONYES USIT IN THE MINISTRATIOUN OF BAPTYME.

[Fol. cxxix. b.]

The fourt Cheptour.

AS ane wyse mother fedis hir young tendir barne with milk and soft meitis, til it may grow to mair perfectioun of strenth. Sa our mother the haly kirk techit be inspiratioun of the halye spreit, usis in the ministratioun of the sacramentis certane cerimonyes nocht only for the honest and reverent ministratioun of the sacramentis, bot also for the plaine and easy instructioun of thame that ressavis the sacrament, and of thame also quhilk seis the ministratioun of the sacrament. Sa in the sacrament of Baptyme the minister usis syndry cerimonies, quhilk quhen thai ar weil kend quhat thai betakin and signifyis, thai geve instructioun of all the misteryis and gratious giftis of God gevin in Baptyme. Thai steir us to have trew faith in Christ Jesu, thai geve us plaine knawlege of the pointis of our christindome, thai gar us understand our professioun and halye vow quhilk we mak to God in our baptyme. Brevely thai discrive plainly the conditiouns of ane christin man. Sen thairfor that thai ar so profitabil to us, and also hes bein usit sen the beginning of the kirk hitherto with gret gravitie, honour and reverence we suld nocht contemne or lythly thame, bot leir quhat thai mene with diligence and se thame usit with reverence.

Convenient causis of the cerimoneis usit in Baptyme.

Quhen the barne is brocht to the kirk to be baptizit solemly, first at the kirk dore, the minister makis ouir the barne ane exorcisme, eftir this maner: First he blawis apon the barne in takin that the evil spreit be the powar of God sall be expellit fra that barne and have na powar to noy it, and that the haly spreit sal dwel in it as gyder and governour. Secund, the minister makis the signe of the crosse apon the barnis brow and his breist, to signify that he is to be maid ane

[Fol. cxxxi. (cxxx.) a.]

The first cerimonie of baptyme.

2.

christin man, and that he suld all the dais of his lyfe lippin in Christ Jesu that for him was crucifyit, and that he suld nevir be eschamit oppinly to confesse him self ane christin man.

3. The thrid, the minister puttis salt in the barnis mouth, quhilk betakins that his wordis suld evir be seasonit with the spiritual salt of wisdome and discretioun, and that he suld keip him fra the corruptioun and stink of dedlie syn.

4. The fourt, the minister reidis the evangil: *Oblati sunt Jesu* Math. xix. *parvuli*, quhilk makis mentioun quhow that young barnis was brocht to our salviour Jesu, to signifie that christin men and wemen may lauchfully offir barnis to our salviour Christ, and bring thame to the sacrament of Baptyme, because our salviour sais: *Sinite parvulos venire ad me.* Thoile young barnis to cum to me.

5. The fift, quhen this is done the godfatheris and godmotheris layis thair hand apon the barne and sais the Crede and the *Pater noster*, and in sa doing thai represent the hail kirk of God, quhilk offeris that barne to our salviour Christ, and ressavis it to hir faith. For trewly nocht only the godfa- [Fol. cxxxi. (cxxx.) b.] theris and godmotheris offeris the barne to Baptyme, be thair perticular faith, bot also the hail kirk of God, that is to say, the hail congregatioun of christin pepil (quhilk is content that barnis be baptizit) offeris the barne to Baptyme, and in the faith of the hail kirk representit thair be the godfather and godmother, the barne ressavis his christindome in the sacrament of Baptyme. Mairouir the godfather and godmother doand as we said afore, ar maid borrowis or souerteis for the barne, that it sall keip the professioun of Baptyme and trew christindome. And thairfor thai suld with gret diligence exhort the barne quhen it cummis to discretioun to keip his christindome to leif ane chast lyfe, to keip justice and equitie, and to serve God in feir, faith, hoip and cheritie, and afore all thingis thai suld see that the barne leir perfitly the *Pater noster*, the *Ave* and Crede with the ten commandis.

6. The sext, eftir this the minister takis his spattel and unctis the barnis neysthirles and the eiris, to signifie that a christin man suld have ane sweit savoir, that is to say, ane gud name and fame that he may be callit a gud christin man, and also that he have alwais his eiris oppin to heir the word of God.

Eftir that the exorcisme is endit the barne is brocht to the

Font, and quhen the name is gevin to the barne be the mouth of the godfather and godmother, the barne renuncis the devil and al his workis. First the minister sais: *Abrenuncias* 7.
sathane: Renuncis thou the devil? The godfather and godmother answeris for the barne, sayand: *Abrenuncio.* I renunce. The minister speris agane: *Et omnibus operibus ejus?* Renuncis thow all the workis of the devil? Thai answeir [Fol. cxxxi. a.]
agane I renunce. The ministir speris agane the thrid tyme: Renuncis thow all his pompe, all vaniteis and glore of this warld, pryde, excesse, inordinat lust and plesour? Thai answeir agane the thrid tyme, sayand: I renunce. We suld thairfor evirmair have mynd of this word quhilk we promisit in our Baptyme, and nevir to lat it gang out of our remembrance. For doutles it is the word of our professioun, quhilk we have vowit and promisit to God oppinly in the face of haly kirk, quhilk and we wald beir continually in our mynd, we mycht easely ouircum al the tentatiouns of the devil, pryde, covetousnes and lychery with all uthir synnis.

Than this beand done, the barne that is to be baptizit is 8.
unctit with haly oyle apon his breist, to signifie that his hart is consecrate to God, and that his mynd is confortit in the faith of Christ. Also he is unctit betwene his schulderis, to signifie that God giffis him strenth to do gud deidis, to beir the yoik of Christ be observatioun of his commandis, to help his nychtbour for Goddis saik in doing the deidis of cheritie. Quhen the uncting is completit, thair followis ane Catechisme, The Catechisme.
that is to say, ane inquisitioun of our faith, quhilk we aucht to have of the blissit Trinite, the father, the sonne, and the haly spreit, quhairto thai geve answeir sayand thre tymis: *Credo.* I beleif. Agane the minister sais: *Credis sanctam ecclesiam? Remissionem peccatorum? Carnis resurrectionem? et vitam æternam post mortem?* Trowis thou that thair is ane haly kirk? Remissioun of synnis? Rysing up agane of the [Fol. cxxxi. b.]
flesche, and eternal lyfe eftir the dede? The answeir is maid be the godfatheris and godmotheris in the barnis behalf: *Credo.* I beleif. Quhen the barne eftir this manir hais professit and confessit his faith. The minister speiris at him, sayand: *Vis baptizari?* Wil thow be baptizit? Thai answeir agane: *Volo.* I will. To signifie that na man can be saffit bot be consent of his frewill movit be grace and callit be the

word of God. Than incontinent the barne is baptizit in the name of the father, and the sonne, and the haly spreit. Quhat thir wordis betakins, quhat band or conditioun in thir wordis is contrackit betwene God and man we declarit to yow afore. In sum countrei thai use to dippe the barne thrise in the wattir of the font and in sum countrei thai laive or powris wattir on the barne thrise, quhilk of thir usis be done, it rakkis nocht, for Baptyme is gevin bayth the wais. And the barne is twichit with the wattir of Baptyme thrise: Anis quhen the father is namit, anis quhen the sonne is namit, and anis quhen the haly spreit is namit, to declare that the father, the sonne, and the haly spreit, ar thre personis and ane God, all thre of ane wisdome, of ane powar, of ane gudnes, of ane majestie and eternitie. Also the same is done in representatioun of the burying of our salviour, quhais body lay thre dais in the graif, counting a part of a day for ane hail day, and raise to lyfe agane potently the thrid day, be quhais exempil we suld ryse out fra syn be Baptyme to ane new lyfe, and nevir to fall agane in syn, evin as our salviour raise and nevir deit agane.

[Fol. cxxxii. a.]

Quhen the barne is baptizit, he is unctit with Crisme apon his foreheid, and that betakins plainly, that he is than maid ane christin man, ressavand his name fra Christ, and evirmair to be in deid, and sa be namit Christis man, Christis servand or Christis knycht. And suppose we expreme to yow for schortnes the manchild, yit we understand baith manchild and womanchild, for thai ar bayth lik in ressaving the sacrament of Baptyme. Last of al the barne that is baptizit, is cled with ane quhite lynning claith callit ane Cude, quhilk betakins that he is clene weschin fra all his synnis, that he is brocht to the libertie of the haly spreit, that he suld lyve ane innocent lyfe all the dais of his lyfe, aye quhil he cum to the jugement seit of our salviour. And finally ane lychtit torche or candil is gevin to him in his hand, quhilk betakinnis that he suld leif sa perfitly eftir the Evangil of Christ, that he mycht geve the lycht of gud exempil to his nychtbour, that throch him God may be glorifyit.

Quha is the minister of Baptyme.

The minister of this sacrament suld be ane preist, havand ordinary auctoritie, a man of laudabil lyfe, nochttheles quhen he ministeris Baptyme or ony uthir sacrament, we suld tak

na tent to his lyfe gif it be laudabil or unlaudabil. For trewly it is nocht man quhilk giffis, bot Christ our salviour gyffis the effect of Baptyme, and the preist is allanerly the minister of Baptyme under Christ. And quhen he sais, I baptize the, it is as mekil to say as I represent Christ as his minister, and nocht in my meritis, bot allanerly in the meritis of Christ I minister to the this haly sacrament. And quhensaevir the tyme of neide chancis that the barne can nocht be brocht conveniently to a preist and the barne be feirit to be in peril of dede, than all men and women may be ministeris of Baptyme, swa that quhen thai lay wattir apon the barne, with that, thai pronunce the wordis of Baptyme intendand to minister that sacrament, as the kirk intendis. [Fol. cxxxii. b.]

OF THE SACRAMENT OF CONFIRMATIOUN.

The fift Cheptour.

NOW be rycht ordour followis the sacrament of Confirmatioun. For as in the corporal lyfe, first a man is borne be natural byrth, and eftir hend he growis in dew quantite and strenth of his bodye, sa it is in the spiritual life, first we ar regenerat and borne agane spiritually be wattir and the haly spreit in the sacrament of Baptyme and maid the sonnis of God be adoptioun, and eftir hend in the sacrament of Confirmatioun, quhen it may be conveniently gottin, we ressave the haly spreit to the spiritual quantitie and strenth of our saule, quhilk is to us verrai necessary. For all the dais of our lyfe we fecht with thre ennemyis, the flesche, the warld and the devil. The flesch covettis agane the spréit and the spreit aganis the flesche, thir ar contrary ane to ane uthir, sa that ye can nocht do that quhilk ye wald do. I se sais sanct Paule ane uthir law in my memberis, quhilk repugnis agane the law of my mynd. And of the warld sais S. James thus: Ye adulteraris ken ye nocht that the frendschip of this warld is a ennymye to God? Thairfor quhasaevir wil be ane frend of this warld, he is maid the ennymye of God, and a gud cause quhy, for as sanct Johne sais: *Totus mundus in maligno positus est.* All the warld is gevin to evil. And that the devil is our ennymye sanct Petir testifyis plainly sayand thus: Brethir

How expedient it is to ressave the sacrament of Confirmatioun.

[Fol. cxxxiii. a.]

Gal. v.

Rom. vii.

Jac. iv.

1 Joan. ult.

1 Pet. ult.

be sobir and walk, for your adversarye the devil, lyk ane ramping Lyoun, gais about seikand quhom he may devoire and swallye, to quhom do ye resist, being stark in your faith. Sen swa it is that all our lyfe tyme we mone fecht aganis thir thre ennymyes, sa that and we get nocht victorie ouir thame and stoutly ouircum thame, we sal nocht be crownit in hevin with the crowne of glore, as sanct Paule sais to his discipil Timothe:

2 Tim. ii. Na man sall be crownit, except he fycht lauchfully, it is expedient to us to ressave the sacrament of Confirmatioun, quhairin the haly spreit is gevin to us to be our tutour, our governour, our protectour and defendour. In Baptyme we ar regenerate

[Fol. cxxxiii. b.] to ane new lyfe. In Confirmatioun we ar maid stout and stark. In Baptyme we ar markit to the spiritual weire. In Confirmatioun we ressave our spiritual harnes, armour and wepins whair with we mone fecht in our battel. In Confirmatioun we ar send to the battel. In Baptyme we ar waschin fra all our synnis. Bayth ar excellent sacramentis, for in bayth is gevin the halye spreit, trewly nocht twa spreitis, bot ane haly spreit, be syndry effectis and giftis of grace. In Baptyme the halye spreit be his grace makis us the sonnis of God be faith. In Confirmatioun the haly spreit armis us with spiritual strenth, to the confessioun of our faith, to grant our faith, to teich it, to preich and schaw it quhen neid is, and nocht to stop for schame or feire of ony temporal payne that may be put to us be all the tyrannis of the warld. Eftir that our salviour Jesus Christ at his last suppar had weschin his discipillis feit,

Joan. xv. he said to thame: *Vos mundi estis propter sermonem, quem locutus sum vobis.* Ye ar clein in your saule, be vertew of the word, quhilk I have spokin to yow. Eftir hend certane wordis he said thus: Quhen that comfortir sall cum, quhom I sall send to yow fra the father, the spreit of verite, quhilk procedis fra the father, he sal beir witnes of me and ye sal beir witnes that is to say, The haly spreit sall geve to yow spiritual strenth and knawlege, quhairby ye may beir witnes of me to all the warld. And eftir his resurrectioun suppose he eandit on thame

Joan. xx. and said: *Accipite spiritum sanctum.* Ressave ye the haly spreit. Yit eftir hend quhen he was to pas up to hevin be his

[Fol. cxxxiiii. a.] glorious ascensioun, he promissit ane uthir gift of the haly spreit to the Apostils, and be thame to all faithful men and

Luc. xxiv. wemen: *Ego mittam promissum patris mei in vos: vos autem*

sedete in civitate quoadusque induamini virtute ex alto. I sal send to yow my fatheris promis, sit ye, or remane ye, in the citie quhil ye be cled with strenth fra abone. And agane he said: *Accipietis virtutem supervenientis spiritus sancti in vos.* Ye sal ressave the strenth of the haly spreit that sal cum to yow fra hevin, and ye sal be my witnes in Jerusalem, in Jewry, and in Samarye and unto the extreme part of the warld quhilk promis he fulfillit apon Witsonday evidently with ane sensibil signe, to signifie to us that in the sacrament of Confirmatioun, he sendis to us the same haly spreit, to geve us spiritual strenth in our saule to beir witnes of him be trew confessioun of our faith. And that this sacrament of Confirmatioun suld be had in the kirk of God, it may be manifestly knawin be twa placis of the Actis of the Apostils. The first is thus. Quhen the Apostils quhilk war at Jerusalem hard that the countrai of Samarye had ressavit the word of God thai send to thame Petir and John, quhilk quhen thai come to Samarie thai maid thair prayar to God for the pepil of Samary that thai mycht ressave the haly spreit, for as at that tyme the haly spreit was nocht cum in to ony of thame with abundance of spiritual strenth, bot thai war allanerly baptizit in the name of our Lord Jesu. Than the twa Apostils Petir and Johne laid thair handis apon the faithfull pepil of Samarie, and incontinent thai ressavit the haly spreit with abundance of spiritual strenth. The secund place is thus. Quhen thai wordis was hard quhilk Paul prechit, thai war baptizit in the name of our Lord Jesus. And quhen sanct Paule had laid his handis on thame, the haly gaist come apon thame, and thai spak prophecie. Haly and catholyk writaris referris baith thir placis to the sacrament of Confirmation.

Actuum i.

Actuum viii.

The sacrament of Confirmatioun is declarit be twa placis of the scripture.

Actuum xix.

[Fol. cxxxiiii. b.]

Quhat is the mattir or the sensibil signe of this sacrament? It is Crisme quhilk is confeckit and maid of oyle Olyve and balme sanctifyit be consecratioun of ane Bischope. For as wattir is the sensibil mattir in Baptyme, because of the propertie of wesching and clenging, sa Crisme is the sensibil mattir of Confirmatioun for the propertie of uncting. And it betakins that as the Crisme unctis our foreheid outwartly, sa the halye spreit unctis our saulis inwartly be his grace. And as our salviour Jesus Christ was unctit spiritually with the haly spreit abone al measure, sa in the sacrament of

Confirmatioun we ar unctit spiritually with the same grace of the haly spreit with sic a measure as it pleasis our salviour to geve. And as our salviour (because he was unctit sa abundantly with the spreit of God) is callit Christ be excellence, that is to say, ane unctit bischope, and ane unctit king. Sa we all that hais ressavit the sacrament of Confirmatioun, be resone of our uncting ar ordanit to be Christis men, and sa we ar al callit christin men, to be spiritual kingis in haly ruling and gyding of our lyfe be keping of the commandis of God, and defending of our saulis fra our spiritual ennymyes with the sword of Gods word, and also to be spiritual preistis or bischoppis, to offer daily our awin body to God as ane spiritual sacrifice be mortification of our carnal lustis, sa sal we be as S. Petir sais: *Regale sacerdotium.* Ane kingly priestheid. Nocht that al christin men ar preistis or kingis temporally be auctoritie and ministratioun of office ouir the pepil, bot allanerly spiritually for the reasonis afore rehersit. The Crisme is maid and confecket of twa thingis, the ane is oyle Olyve quhilk persis and entres in mannis flesch and makis it soft. Sa the grace of the haly spreit ressavit in Confirmatioun entres into our saule and makis it tender and soft spiritually be trew lufe and cheritie to our nechtbour. The uthir part of Crisme is precious balme quhilk naturally causis ane pleasand and delectabil odour, and it signifeis that the haly spreit ressavit in the sacrament of Confirmatioun giffis us grace to have ane gud name and fame pleasand and delectabil afore God and man, sa that we may say: *Christi bonus odor sumus.* We ar the gud savoir of Christ. Sa ye may understand that Crisme is ane convenient mater or sensibil signe usit in the sacrament of Confirmatioun, because that the outwart uncting of Crisme betakins the inwart and spiritual uncting of the haly spreit quhilk he makis in our saulis be his grace.

[Fol. cxxxv. a.]

1 Pet. ii.

2 Cor. ii.

Of the word of Confirmatioun.

Quhat is the forme of wordis quhairwith this sacrament is ministerit and gevin. This is it: *Signo te signo crucis, et confirmo te crismate salutis, In nomine patris, et filii, et spiritus sancti. Amen.* The minister of this sacrament sais to that persone quhilk ressavis it: I mark the with the signe of the crosse, and I confirme the with the Crisme of heilth, in the name of the father, and the sonne, and the haly spreit. Amen. For the plaine intelligence of thir wordis ye sall understand

[Fol. cxxv. b.]

that as verrai conveniently all men of weir quhilk gangis to fecht in battel under thair awin prince, beiris apon thame thair princis baige, quhilk he beiris him self, that be that same baige thai may knawlege thame self to be that kingis knichtis, quhais baige thai beir. Evin sa, thai that ressavis the sacrament of Confirmatioun, thai ar markit with the signe of the crosse, as with ane spiritual baige of our king Jesus Christ, quhilk with the crosse faucht agane syn, the devil and hel, and ouircum thame. Thairfor quhen the minister sais: I marke the with the signe of the crosse, the sentence of his wordis is this. Thow art ordanit to be ane spiritual knycht all the dais of thi lyfe to fycht spiritually agane syn under the baner of the king Jesus Christ. In takin quhairof, heir I mark the with the signe of the crosse quhilk thow suld beir evirmair in thi hart as ane spiritual baige, mark or takin of thi vocatioun. Quhy ressave thai this signe of the crosse apon thair brow? Trewly to signifie that ane christin man or woman suld nevir be eschamit nor feirit to grant and confesse the faith that he hes in his hart, concerning the passioun of Jesus Christ, be quhais meritis he trowis to be saffit. Naturally and commonly baith feir and schame appeiris in a mannis face, feir causis ane pail collure of the face, and schame causis ane red collure. Now thairfor in Confirmatioun we ar markit with the signe of the crosse in the hear parte of our face to signifie that we suld nevir be feirit nor eschamit oppinly quhen neid is to confesse our faith quhilk we have in Jesus Christ that was crucifyit and deit apon the crosse for our redemptioun. And quhy this mark of the crosse is made with Crisme, quhilk is confecket with oyle, Olyve and balme, it was declarit to yow afore. [Fol. cxxxvi. a.]

Of the vertew and effect of Confirmatioun.

Quhat is the vertew or effect of this sacrament of Confirmatioun? As we declarit to yow afore, it is to ressave the halye spreit, to geve us spiritual strenth in our saule, to gyde and governe us in all our desiris, wordis and deidis with his sevin giftis according as the bischop quhilk is minister of this sacrament sais in his prayar to God quhen he ministeris the same sacrament: *Immitte in eum spiritum sanctum tuum septiformis gratiæ paracletum de cœlis, spiritum sapientiæ et intellectus, spiritum consilii et fortitudinis, spiritum scientiæ et pietatis, et imple eum spiritu timoris tui et signa signaculo sanctæ crucis*

propitiatus, et spiritum sanctum non amittat in vitam æternam. O lord God send doune fra hevin (into this persone that ressavis this sacrament) thi haly spreit with his sevin giftis of grace, the spreit of wisdome and of understanding, the spreit of counsel and of fortitude, the spreit of knawlege, and pietie, and fill him with the spreit of thi feir, and be thi mercy mark him with the signe of the crosse, sa that he nevir tyne the haly spreit, bot keip him quhil he cum to the lyfe eternal.

The vi. Cheptour.

[Fol. cxxxvi. b.] HEIR we think it ane convenient place to declare to yow the sevin giftis of the halye spreit, that ye may with mair diligence and devotioun aske thame of God in your daily prayaris. The first gift is wisdome. Quhairin standis this wisdome? Trewly it standis in twa pointis. First to knaw God, how he is eternal, almychty, mercyful, rychteous, faithfull, gentill, and liberal to the. Secundly, to have in that same knawlege a spiritual gift, delectatioun and pleasure in God. Heir quhat the prophet sais to us all in the Psalme: *Gustate et videte quoniam suavis est dominus.* Taist and se quhow sweit is the Lord. And trewly quhasa hais this gift of wisedome, he luffis God with all his hart, with all his saule, with all his mynd and all his strenth, he luffis nathing bot in God and for Goddis saik, he referris all gud that he dois to the glore of God. He contemnis al carnal pleasure, al erdly richis, all warldly dignitie that is contrarye to the lufe of God, or that is had aganis the command of God. The gift of wisdome is nocht gottin be the studye and labour of man, bot be ane faithfull prayar maid to God, as sanct James teichis sayand: Gif ony of yow want wisdome, lat him ask it at God, quhilk giffis to all men largely, and ye, lat him ask it in faith doutand nathing bot God may and will geve it to him. Quhow may it be knawin quha hes this gift of wisdome? Trewly be certane properteis quhilk sanct James descrivis: The wisdome quhilk is fra abone it is first puir, clein, and chast. It is peaceabil, gentil and easy to be entretit, agreand to all gud thingis, ful of mercy, and of gud fruitis, alwais doand gud warkis.

Of the gift of wisdome.

Psal. xxxiii.

Jac. i.

Jac. iii.

[Fol. cxxxvii. a.]

Of the gift *Donum intellectus.* The secund gift of the haly spreit is the

trew understanding of the word of God quhilk we suld ask daily in our prayar sayand with the prophet in the Psalme: *Da mihi intellectum, et scrutabor legem tuam.* O gud Lord geve me understanding and I sal serche thi commandis. Quhow can we understand trewly the word of God except that Christ oppin it to us? quhilk beiris the key of David. He oppinnis, and na man closis, he closis and na man oppinnis. He oppins the word of God to certane men and wemen to quhom it pleisis him to oppin. And hydis it fra certane men and wemen, fra quhom it plesis him to hyde it, according as he sais in the evangil speikand to his eternal father: *Confitebor tibi pater cœli et terræ quia abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis.* I confesse to the O father of hevin and eird, that thow hes hyde thir misteries of mannis redemptioun fra men warldly wyse and prudent, and hes revelit thame to meik men.

of understanding. Psal. cxviii. Apoc. iii. Math. xi.

Donum consilii. The thrid gift is callit counsal. Be the gift of wisdome we ken God with delectatioun and pleisure. Be the gift of understanding we have trew intelligence of Goddis word. Sa conveniently followis the gift of counsal, quhilk is to have a spedie, a reddye, and a gud will to do willingly as the word of God byddis and counsallis us to do, sa that be the vertew of this gift we may say with the Prophet in the Psalme: *Voluntarie sacrificabo tibi.* O gud Lord I will mak sacrifice to the willingly. That is to say, I will do my dewtie to the, nocht for compulsioun of payne, bot with my awin free will luffingly. The haly spreit is callit the spreit of libertie, because he gevis us grace to do our gud deidis with fredome and libertie of our hart. Thairfor sanct Paul sais: *Unusquisque prout destinavit in corde suo, non ex tristitia aut necessitate, hilarem enim datorem diligit deus.* Lat ilk man do his gud deidis as he hes determinit in his hart, nocht with sadnes or be compulsioun, for God luffis ane blyth gevir.

Of the gift of counsell. [Fol. cxxxvii. b.] Psal. liii. 2 Cor. ix.

Donum fortitudinis. The fourt gift is spiritual strenth of our mynd to thoil all maner of adversite with patience, to do al thingis, quhilk we aucht to do be rycht, willingly as it is said in the thrid gift, and nocht to gang by the veritie and rycht for ony mannis pleisure, feire, reward, or malice. This gift is necessarie to al christin men and wemen, because that S. Paule sais: *Omnes qui pie volunt vivere in Christo*

Of the gift of Fortitude. 2 Tim. iii.

persecutionem patientur. Al men and wemen, quhilk wald leif ane gud lyfe conforme to the evangil of Christ, sall thoil persecutioun be thame that ar evil gevin. Be this gift it is knawin gif we be perfite christin men. For as sanct Gregorie sais: *Qualis unusquisque apud se lateat, illata contumelia probat.* Quhow gud and pacient ilk a man is in him self injureis and wrangis done to him will schaw. The Apostillis had this gift of Fortitude quhen thai war dung for preching of the evangil, be the auctoritie of the hie counsale of Jerusalem, and come away fra thame with blythnes, because that thai tholit injureis and wrangis for the name of Jesu.

[Fol. cxxxviii.a.]

Actuum v.

Of the gift of science.

Donum Scientiæ. The fift gift is Cunning or knawlege, and this is nocht cunning or knawlege of natural Philosophie, or siclyk, bot it is cunning or knawlege to leif a gud lyfe at all tymes, bot specially in the middis of ane evil natioun, That is to say, quhen we ar in evil cumpany or amang evil men, quhilk gift the haly man Job discrivis, sayand thus: *Recedere a malo scientia.* It is cunning and science to declyne and gang fra evil. And this is callit in the scripture the science or knawlege of sanctis, quhair of it is said: *Justum deduxit dominus per vias rectas et ostendit illi regnum dei. Dedit illi scientiam, sanctorum, honestavit illum in laboribus et complevit labores illius.* Our Lord hais led the just man be rycht wayis, he hais schawin to him the kingdome of God, he hais maid him honest in his labouris and brocht thame all to gud end. The halye man Job had this gift of knawlege, for he leiffit ane gud lyfe in the middis of mony evil gevin pepil. Tobias had this gift quhilk led in captivitie and daily leiffand amangis evil men left nocht the way of veritie. And the same gift had Loth dwelling amang the Sodomitis.

Job xxviii.

Sap. x.

Job i.

Tob. i.

[Fol. cxxxviii.b.]

2 Pet. ii.

Of the gift of pyetie.

Donum pietatis. The sext gift is pyetie and mercy schawin to the puir for Goddis lufe, quhairto S. Paule exhortit his discipil Timothe sayand: *Exerce te ipsum ad pietatem, nam exercitatio corporalis ad modicum utilis est, pietas autem ad omnia valet.* Exerce and occupie thi self in godlynes, pyetie and mercy, for bodyly exercitioun, quhilk a man takis in his body be fasting and abstinence is a litil profitabil to him without piete. Bot pyetie and mercy done in almous deid to the puir for Gods saik, is mekil profitabil, for as our salviour sais: *Beati misericordes quoniam ipsi misericordiam consequentur.*

1 Tim. iv.

Math. v.

Blissit is the mercyfull, for thai sall get mercy. Quhasa hes this gift of pyetie thai ar alwayis reddye at thair powar to do werkis of mercy bayth spiritually and corporally.

Donum timoris. The sevint gift, is the feir of God. First to feir God as the servand feiris his maister, quhilk dois his maisteris command for feir of punitioun. And suppose this feir is the gift of the haly spreit and is the beginning of wisdome, yit it is nocht the perfectioun of wisdome, for the trew lufe of God puttis away this feir, and bringis us to the secund feir, quhilk is to feir God as ane gud son or cheild feiris his father, doand his command, nocht for feir of punitioun, bot that he wald nocht offend or displease his father, nor depart fra his fatheris company. The first feir bringis in the secund, evin as the nedil bringis in the threid throw ane clayth, and the mair that ane christin man grow in the lufe of God, the les he feiris the punitioun of God. And of the secund feir it is written in the Psalme: *Timor domini sanctus permanet in sæculum sæculi.* The haly feir of our Lord lestis for evirmair. And thir twa feiris is declarit to yow at mair lenth in the expositioun of the first command.

Of the gift of Feir.

[Fol. cxxxix. a.]

Psal. xviii.

OF THE SACRAMENT OF THE ALTAR.

The vii. Cheptour.

AS in the corporall lyfe, first ane man is borne, syne he growis in quantitie and strenth of his body, and for the confirmatioun of his lyfe, he is fed with corporal fude. Siclyk ordoure is kepit in our spiritual lyfe. Efter that we ar spiritually regenerat and borne agane in the sacrament of Baptyme, and in the sacrament of Confirmatioun growis in the spiritual quantitie and strenth of our saule, be ressaving of the haly spreit be his special grace to the spiritual strenth of our saulis. It hes pleasit our salviour Jesus Christ to ordane the blissit and maist excellent sacrament of his precious body and blude to be gevin to us as spiritual fude for the conservatioun of our spiritual lyfe. And quhow necessary this haly sacrament is to us our salviour declaris plainely in the evangil of sanct Johne sayand thus: *Amen amen dico vobis,*

Joan. vi.

[Fol. cxxxix. b.] *nisi manducaveritis carnem filii hominis et biberitis ejus sanguinem non habebitis vitam in vobis.* Verily verily I say unto yow, except that ye eit the bodye of the sonne of man and drink his blud ye sall nocht have lyfe in yow. *Qui manducat meam carnem et bibit meum sanguinem habet vitam æternam.* He that eitis my body and drinkis my blud hes eternal lyfe. *Et ego resuscitabo eum in novissimo die.* And I sall raise him up agane in the last day. *Caro mea vere est cibus et sanguis meus vere est potus.* My body is verrai meit and my blud is verrai drink. *Qui manducat meam carnem et bibit meum sanguinem in me manet et ego in eo.* He that eitis my body and drinkis my blude he dwellis in me, and I in him. And be this ye may understand that of all the sevin sacramentis this is maist worthi, maist haly, and maist excellent, becaus the laif ar only signis of grace and effectuous instrumentis and causis of our sanctificatioun. Bot this precious sacrament contenis him quhilk is the fountane, the well and giffar of grace and sanctificatioun our salviour Jesus Christ in body and blud, saule and godheid, as it sall be schawin to yow mair largely eftirhend.

Of the figuris of this maist excellent sacrament.

The excellent dignitie of this sacrament is sa gret, that it was figurat in the auld testament with syndry figuris. First in the law of nature, Melchisedech king of Salem and preist of the hyest God, offerit to him in sacrifice breid and wyne, quhilk was ane figure that our salviour Jesus Christ baith king and preist suld ordane this precious sacrament of his body and blud under the kindis of breid and wyne. Secundly in the writtin law it was figurat be the Paschal Lambe, and be the angel fude callit Manna. For as be the immolatioun and sacrifice of the Paschal lambe the pepil of Israel was deliverit fra the vengeance quhilk the Angel tuk apon the Egiptians, and sa finally fra the captivitie of king Pharao. Sa be the sacrifice of the immaculat lambe our salviour Christ offerand him self apon the altar of the crosse, we ar all (that belevis in him with ane leiffand faith) deliverit fra the vengeance that sal be takin apon synnaris, and swa finally fra the captivitie of the devil. And also as the pepil of Israel was fed with Manna callit angellis fude in the wildernes quhil thai come to the land of promissioun. Sa the christin pepil is fed spiritually with this precious sacrament in the

[Fol. cxl. a.]

wildernes of this present warld, quhil we cum to the land of lyfe, promissit to us in the kingdom of hevin.

Attour this precious sacrament is sa hie in dignitie and divine majestie that it is nocht expremit with ane name as the laif of the sacramentis ar, bot the kirk of God giffis it syndry names, First it is callit the Eucharist, that is to say, gud grace, because it contenis him really and essentially, quhilk is the well and giffar of grace, of quhais aboundance we all ressave. It is callit the Communioun, for be worthi ressaving of this sacrament, al trew christin men and wemen are joynit al togidder amang thame self as spiritual memberis of ane body, and also ar joynit all togidder to our salviour Christ, heid of the same mistik bodye. Of the syndry namis of this precious sacrament.

It is callit the sacrifice of the altar, because it is ane quick and special remembrance of the passioun of Christ, as it is said in the evangil of S. Luke. *Hoc facite in meam commemorationem.* Do this in my remembrance. Now the passioun of Christ wes the trew sacrifice quhilk wes offerit for our redemptioun. It is callit our daily breid, because it is the fude of our saule. Sanct Paule callis it the suppar of our Lord, because our salviour Jesus gave it to his Apostils in the tyme of his last suppar, quhen also he institute and ordanit the same sacrament. Common experience schawis that quhen a man is to depart fra ane luffand company, the thing that he dois, and the word that he sais in his last departing, is maist of all had in remembrance. Sa our salviour purposing immediatly eftir the suppar to gang to his passioun, willing also to commend the hie dignitie and gret utilitie of this sacrament and to cause it to be had in sickar and lang remembrance, he ordanit the same precious sacrament in tyme of his last suppar. Nochttheles, the haly kirk hais ordanit that the christin pepil sal ressave this sacrament fastand, to that effect that thai may ressave it with mair devotioun and redynes, quhilk ordinatioun began in the tyme of the haly Apostillis and hetherto hais bein usit, nochttheles thai that ar seik and in perril of dede, may ressave it suppose thai be nocht fastand. Sen this sacrament of the Eucharist is sa necessary, sa haly, sa precious, and of sa excellent dignitie, ye suld, O christin pepil, tak gud tent to the declaratioun of the same blissit sacrament, quhairin first we sall declare quhat is the propir [Fol. cxl. b.] Luc. xxii. Quhi is this sacrament callit the suppar of our Lord. [Fol. cxli. a.]

mater, outwart signe or sensibil takin of this sacrament. Secundly, quhat is the forme of Goddis word, quhilk belangis to the consecratioun of this sacrament, and the trew intelligence of the same. Thridly quhat is the vertew, effect and utilitie of this sacrament. Fourtly, how men suld prepare thame to the worthi ressaving of this sacrament.

As concerning the first. The propir matir or sensibil signe of this sacrament is breid of quheit and wyne of the berry mixt with wattir, apon the quhilk quhen the word of God institute be our salviour Christ is pronuncit be ane trew minister quhilk is a consecrat preist, thai ar turnit in to the trew body and blud of Christ, and sa this sacrament is maid and consecrat. For as material breid of quheit feidis, nurisches, sustenis and keipis a man in this corporal lyfe, and wyne refreschis, confortis, and makis ane man blyth in the same corporal lyfe. Sa the precious body and blud of our salviour quhilk ar contenit under the kindis of breid and wyne, and signifyit be the same, feidis, nurischis, and sustenis, refreschis, confortis and makis ane christin man blyth in his saule quhen thai ressave devoitly this sacrament with faith, hoipe, and cheritie as thai suld do. Mairouir, breid and wyne ar convenient mater of this sacrament, because thai signifie and betakin the unitie of the mistik body of our salviour Christ quhilk is the congregatioun of trew christin pepil, quhilk unitie is the propir effect of this sacrament and signifyit be the same. For as breid is maid of mony pickillis of corne, and wyne is maid of mony berryis, and ane body is maid of mony membris, sa the kirk of God is gadderit togidder of mony christin men and wemen bund togidder with the band of perfit lufe and cheritie and festinit with the spreit of God. In the sacrament of the Altar, wattir is mixt with the wyne quhilk the kirk of God usis to do, beleiffand that our salviour usit the same in the first institutioun of this sacrament. And trewly suppose it is nocht expressely writtin in the evangil, yit al trew christin men and wemen suld hald thame content with the faith of the kirk, belevand as the kirk belevis, quhilk doutles is instruckit and direckit be the haly spreit, and thairfor is callit the sicker fundement and pillar of veritie. And gif thou will knaw quhat betakins the wattir mixt with the wyne? Thow may sone leir the same, and thow will considder that this

[Fol. cxli. b.]

1 Tim. iii.

blissit sacrifice of the altar is ane quick memorial, ordanit to reduce to our mynd the passioun of our salviour Christ, for as the evangilist S. Johne makis mencioun, quhen our mediatour and redemar was dede apon the crosse, ane of the knychtis or tormentouris with ane speir oppinit his syde and incontinent thair came furth bayth blud and wattir, blud to signifie our redemptioun, and wattir to signifie our spiritual wesching be Baptyme, be the wyne thairfor is signifyit that be the passioun of Christ we ar redemit, and the wattir betakins that be the meritis of the same passioun we are weschin fra our synnis in Baptyme. Attour in the haly scripture wattir betakins the pepil according as sanct Johne sais: *Aquæ multæ populi multi.* Mekil wattir betakins mony pepil. Thairfor quhen in the challice wattir is mixt with wyne, it is signifyit, that the christin pepil ar joynit and cupplit with Christ in quhom thai beleve. Quhat is the word quhilk belangis to the consecratioun of this blissit sacrament? It is the word of our salviour Jesus Christ, be quhais vertew the sacrament is consecrat, and be the mycht of that same word, the breid is turnit into the body of Christ, and the wyne mixt with wattir is turnit into the verrai blud of Christ. The kirk of God hes ressavit this word fra our salviour Jesu Christ be the traditioun and doctrine of the Apostillis, and pronuncis the same word eftir this maner: *Hoc est enim corpus meum.* This is my verrai body. And agane: *Hic est enim calix sanguinis mei novi et æterni testamenti misterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.* This is the verrai cup of my blud of the new and eternal testament quhilk sal be sched for yow and mony in remissioun of synnis. Sa the minister of this sacrament is ane consecrat preist pronunceand thir wordis apon breid and wyne with the trew faith and rycht intentioun of haly kirk, he consecratis the trew body and blud of Jesus Christ, nocht be the vertew of ony mannis word, bot be the vertew and powar of Gods word institut and commandit be our salviour quhen he said: *Hoc facite in meam commemorationem.* Do ye this in my remembrance. As I have consecrat my body and blud and gevin thame to yow in forme of breid and wyne, sa I geve yow auctoritie to do the same, that ye and all uthir quhilk dewly ressavis thame, may have remembrance of me. All uthir wordis quhilk the preist

[Fol. cxlii. a.]

Apoc. xvii.

Of the word of God that belangis to the consecratioun of this divine sacrament.

Joan. xix.

Luc. xxii. 1 Cor. xi.

[Fol. cxlii. b.]

sais afore or eftir the same wordis of consecratioun, thai pertene to the rycht, faithful, devoit and reverent use of this blissit sacrament, or ellis thai ar louingis and thankisgevin to God, or ellis thai ar devoit prayaris, obsecratiouns and peticiouns maid to God for the christin pepil.

The viii. Cheptour.

Gregorius. AND now christin pepil I exhort yow to have in your mynd quhat sanct Gregorie sais: *Fides non habet meritum ubi humana ratio præbet experimentum.* Faith hais na merit quhair mannis reasone giffis experience. Our christin faith is nocht groundit apon the natural reasone of man, bot apon the trew and infallibil word of God. For in this sacrament eftir the wordis of consecratioun we see with our eyne the figure of breid and wyne, we smel with our neyse the savoir of breid and wyne, we taist with our mouth the gust of breid and wyne, we feil with our twiching the hardnes of breid and the liquore of wyne, yit thair is na substance of breid and wyne in that sacrament, bot allanerly the substance of the body and blud of our salviour under the forme of breid and wyne. And thairfor we suld nocht geve credit to our sycht, to our smelling, to our taisting and twiching, bot allanerly we suld tak tent quhat we heir, for as sanct Paul sais: *Fides ex auditu est, auditus autem per verbum dei.* Our faith is ressavit be hering, nocht be heiring of the wordis of man, bot be hering the word of God. Sa in this blissit sacrament we suld geve credence to the word of God quhilk our salviour Christ speikis be his minister, sayand: *Hoc est corpus meum. Hic est sanguis meus.* This is my body. This is my blud. Tak tent O christin man and woman, quhow he sais nocht, this is a figure of my body and blud, he sais expresly, This is my body, and this is my blud. And that thou may be sickerly groundit in the trew faith of this sacrament, belevand fermely the twa first artikillis of the Crede and in the secund artikil, dout nocht bot that our salviour Jesus Christ is baith man and God, the natural sonne of God, and sa is he the eternal veritie, quhais word is sa trew that na thing can be trewar. And as it is impossibil that myrknes may proceid fra the cleire schynand sonne, sa it is impossibil

Of the verite of the body and blude of our salviour Christ in the sacrament of the Altar.

Rom. x.

[Fol. cxliii. a.]

Math. xxvi.

that ony errour, falset or lesing may proceid fra the mouth of Jesus Christ, quhilk is callit: *Sol justitiæ*, The sonne of rychteousnes. *Sapientia patris*, The wisdome of the father. Heir quhat he sais of him self: *Ego sum via, veritas, et vita.* I am the way, the veritie, and the lyfe. All men of thair awin nature may begyle and be begylit. *Omnis homo mendax.* Bot Jesus Christ baith God and man can nother begyle nor be begylit. Also in the first artikil trow sickerly that he is omnipotent and almychty, and quhy? because he is God quhais powar is infinite. Beleve with thi hart and grant with thi mouth the wordis to be trew, quhilk the angel Gabriel spak to the glorious virgin: *Quia non erit impossibile apud deum omne verbum.* Thair is na word impossibil to God. For as the Prophet sais in the Psalme: *Ipse dixit, et facta sunt, ipse mandavit, et creata sunt.* Quhen he spak his word all creaturis was maid, quhen he gave command thai war all creat and maid. Sen swa it is that Jesus Christ our salviour sais thir wordis and hais gevin auctoritie and command to his minister to pronunce the same in his name and behalf, This is my body, this is my blud. Secundly sen swa it is that he is the eternal veritie and can nocht mak ane lesing. Thridly that he is omnipotent and almychty and sa is abil to performe and fulfill his word. Quhatsaevir thow art man or woman, that trowis nocht fermely and constantly, that in the sacrament of the haly altare eftir the wordis of consecratioun, is the verrai body and blud of our salviour bayth God and man under the formes of breid and wyne, thow denyis the twa first artikillis of the Crede and swa fallis into gret heresye. The Apostil sanct Paule speikis sa plainely of the veritie of the body and blud of our salviour to be in this sacrament, that thai may appeir to be out of thair wit that thinkis or sais the contrary. This is his first word: *Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus domini.* Quhasa eitis and drinkis unworthily, he eitis and drinkis his dampnatioun, because he discernis nocht or puttis nocht difference betweine the body of our Lord and uthir common meitis. In thir wordis sanct Paule sais expresly, that the verai body of our Lord is really and substancially present in the sacrament of the Eucharist. His secund word is this: *Calix benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Et*

Joan. xiv. Psal. cxv. [Fol. cxliii. b.] Luc. i. Psal. cxlviii. 1 Cor. xi. [Fol. cxliiii. a.] 1 Cor. x.

panis quem frangimus, nonne participatio corporis domini est? The cupe of thankis geving, quhairwith we geve thankis, is it nocht the partaking of the blud of Christ? The breid that we brek on the altare, is it nocht the parttaking of the body of Christ? In thir wordis sanct Paul teichis plainly that quhensaevir the sacrament of the Altare is proponit and gevin to us, the verrai body and blud of our salviour is proponit and gevin to us under the formes of breid and wyne, and sa aucht every ilk christin man and woman to beleve.

Of the frutis and effectis of this sacrament.

It is nocht facil or easye to declare sufficiently, quhow mony, quhow mervalous, quhow excellent, and profitabil fruitis we may opteine be dew ressaving of this precious sacrament. Our redemar and salviour luffit us sa ardently that he thocht it nocht sufficient to geve him self to the dede of the crosse for our redemptioun, bot also to declare to us mair specially the same lufe, he hes gevin him self to be our special fude and refectioun, according as he sais: *Caro mea vera est cibus, et sanguis meus vere est potus.* My flesche is your verrai fude, and my blud is your verrai drink. Quhairfor desire we meit and drink, bot to keip us fra the paynis of hungir and thrist, and to hald us in our corporal lyfe sa lang as we may? Than mekil mair we aucht to desyre this precious fude, quhilk in this present warld haldis us in the lyfe of grace, and finally bringis us to the lyfe of glore, quhair thair is nother hungir nor thrist, nor na uthir payne, bot immortalitie, incorruptioun, eternal lyfe in joy and blysse.

Spiritual fude of our saulis.

Joan. vi. Augustin.

[Fol. cxliv. b.]

In auld tymes our fatheris wes fed in wildernes daily with Manna callit Angels fude, as it is writtin: *Panem Angelorum manducavit homo.* Man hes eitin Angels fude. Nochttheles thai that did eit of that fude eftirwart deit in wildernes, bot this fude, quhilk thou ressavis in this blissit sacrament, this leiffand breid quhilk come doune fra the hevin, gevis the life eternal. For quha sa worthily eitis this fude sall nocht dee eternally. Heir the promis of our salviour: *Hic est panis de cœlo descendens, ut si quis ex ipso manducaverit non morietur.* This is the breid quhilk come doune fra hevin, that quhasa evir eitis of it sal nocht dee. It followis: *Ego sum panis vivus qui de cœlo descendi, si quis manducaverit ex hoc pane, vivet in æternum.* I am the leving breid that is come doune fra hevin, gif ony man eit of this breid, he sal leif evirmair. And gif thow wald know

Ambrosius. Psal. lxxvii.

Joan. vi.

quhat is this breid, heir quhat followis: *Et panis quem ego dabo caro mea est pro mundi vita.* And the breid that I sal geve is my flesche, for the lyfe of the warld. Now consider weil in thi mynd, quhilk of thir twa is mair excellent, Manna, or the bodye of Christ. That Manna come fra the corporal hevin, bot this precious fude of the altar came fra abone all corporal hevins. Manna keipit ane uthir day, fel to corruptioun bot this precious fude is free fra all corruptioun. For quhasaevir religiously, devoitly, and faithfully taist of this hevinly breid sal finally be maid incorruptibil. [Fol. cxlv. a.] The wattir flowit to thame out of ane crag, bot to the flowis the precious blud of Christ out of his awin side. The wattir sloknit thair thrist for ane lytil tyme, bot this blud of Christ sall tak away thrist fra the for evirmair. Of this precious fude the Prophet sais in the Psalme: *Memoriam fecit mirabilium suorum misericors et miserator dominus, escam dedit timentibus se.* Psal. cx. Of all the mervalis that God hes wrocht, he hes maid ane to be ane remembrance of all the laif, quhilk is that in this precious sacrament of the altare, he hes gevin fude to thame, that feiris him. Quhairfor O christin man prepair thi self worthily that thow may ressave this fude to thi salvatioun. The second fruit of this blissit sacrament is mair perfit incorporatioun to Christ. Incorporatioun to our salviour Christ. For quhen with faith and cheritie we ressave this precious fude, we ar mair joynit to Christ our heid as his mistik memberis. And heir thow suld consider the difference that is betwene corporal fude of the body, and this spiritual fude of thi saule. Quhen thow ressavis corporal fude thow turnis it to the substance of thi body, bot quhen thou ressavis worthily this precious fude of the sacrament, it turnis the to it, it makis the divine, godly, haly and Christis servand. This secund fruit is plainly expremit be our salviour sayand thus: *Qui manducat meam carnem, et bibit meum sanguinem, in me manet et ego in eo.* Joan. vi. He that eitis my body and drinkis my blud, he dwellis in me and I dwel in him. O inestimabil gudnes of God, [Fol. cxlv. b.] O the ardent lufe of Christ to man, O precious benefit and gift. Quhat could he do mair for us? He hes redemit us apon the ruid, he hes fed us with his body and blud, he hes maid us hes awin mistik memberis, he hes chosin us to be his awin tempil, quhairin it pleasis him to dwel with us and we to dwel with him. And doutles quhen

Christ dwellis in us, the powar of God dwellis in us, the tresure of al Gods wisdom and knawlege dwellis in us, eternal lyfe dwellis in us, for als mekil that he promissit to us eternal lyfe, and hes gevin him self to us as ane pledge, for the sicker fulfilling of that same promis. Think of this O christin man, and prepair thi self to the worthi ressaving of this sacrament.

Augmentatioun of the meritis of our faith. Magister sentent. in 4 dist. 12.

The thrid fruit of this sacrament is augmentatioun of the meritis of our faith. For sein faith is to beleve thai thingis of Christ, quhilk can nocht be sein nor kend be natural resone, and in sa beleving we get merit of God, trewly in the faith of this sacrament we merit verrai mekil, because that amang all the pointis of our faith this is ane, that excedis the capacitie of natural reasone, and allanerly can be persavit and knawin be faith gevin to the word of God. For afore the wordis of consecratioun thair is bot breid and wyne, bot eftir, thair is the body and blud of Christ present really. The fourt effect of this sacrament is lyfting up of our hoip. For we may fermely hoip that Christ Jesus baith God and man sall geve to us him self in the warld to cum, quhilk sa luffandly hes gevin to us his awin self in this present warld, as S. Johne Chrisostome sais in the xlv. omelie apon sanct Johnis evangil.

Lifting up of our hoip.

[Fol. cxlvi. a.] Augmentatioun of cheritie.

The fift fruit is augmentatioun of cheritie, quhilk doutles is eikit in al thame quhilk ressavis this precious sacrament worthily. Thai mone nedis grow in the lufe of God quhen thai consider the abundant lufe of God schawin to thame in this sacrament, and thairfor it is callit be part of ald doctors the sacrament of lufe.

Hylarius 8 de trinitate.

Quick remembrance of the passioun of our salviour Christ. 1 Cor. xi.

The saxt fruit is divulgatioun and setting furth of the passioun of Christ and his meritis. For quhen we ressave this sacrament in remembrance of his passioun, in deid we confess and grant that he deit for us, that be his dede we mycht get remissioun of our syns and eternal lyfe. And this suld be done in the kirk til he cum to jugement, according as S. Paule sais: *Quotienscunque manducabitis panem hunc, et calicem bibetis, mortem domini annunciabitis donec veniat.* Quhow oft saevir ye sal eat of this fude and drink of this coupe, ye sal schaw the dede of our Lord quhil he cum.

Unite and concord amang christin pepil.

The sevint fruit is unitie, concord, and peace quhilk is in thame and amang al thame that faithfully ressavis this sacrament. And as we said afore, unitie, concord, and peace is

signifyit be the sensibil formes of breid and wyne, as breid is maid of mony pickillis of corne, and as wyne is maid of mony berryis, sa the trew and faithful kirk of Christ is gadderit togidder in thame self and in Christ our heid, be the band of lufe, and it is signifyit be this sacrament, according as S. Paule sais: *Unus panis et unum corpus multi sumus, omnes qui de uno pane et de uno calice participamus.* We that ar mony in numbre ar ane breid spiritually, and ane body spiritually, quhilk ar participant in the sacrament of the Altare of a breid and of a coupe, that is to say, quhilk ressavis ane body and blud of Jesus Christ. Sen sa it is, that sa mony precious and excellent fruitis ar gottin be the dew and faithful ressaving of this sacrament, ye suld think on thame and daily thank your salviour for thame, and with all your diligence leir to ressave this sacrament faithfully, devotly, reverently, and meikly, that ye may obtene and get the same precious frutis of your salvatioun.

1 Cor. x.

[Fol. cxlvi. b.]

De præparatione ad sanctissimum Eucharistiæ sacramentum.

The ix. Cheptour.

CHRISTIN pepil sanct Paul sais thus: *Probet autem seipsum homo, et sic de pane illo edat et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus domini.* Let a man or a woman, first examine him self, discusse and preif him self, and sa lat him eit of that precious breid, and drynk of that coupe. For quha sa eitis and drinkis unworthily eitis and drinkis his jugement and eternal damnatioun, because he puttis na difference betwene the body of our Lord and uthir common meit. As all christin men and wemen, quhilk worthily ressavis the body of our Lord in this precious sacrament thai get the sevin spiritual frutis afore rehersit, sa al thai quhilk ressavis the same sacrament unworthily, thai ressave it to thair jugement and eternal damnatioun, ye and ofttymes thai ar punissit be God in this present warld be temporal paynis of weaknes, sicknes and dede, as Sanct Paule beiris witnis in the same place. Sen sa it is, I exhort yow all (O christin men and

1 Cor. xi.

How christin men and women suld prepair thame-self to the worthi ressaving of this sacrament.

[Fol. cxlvii. a.]

With ane rycht intentioun.

wemen, that afore ye cum to the buird of Christ thair to ressave his precious body) that ye prepair your self to cum worthily, reverently, and devoitly as it becommis christin men to do.

First prepair your self to cum with ane gud will and rycht intentioun. Cum nocht to the buird of God with ane will or intentioun to get glore or louing of man, for your appeirand halynes, for than ye cum with ypocrisie. Cum nocht allanerly for ane use and custome to do as the laif dois and allanerly for the command of the kirk, for than ye cum with compulsioun. Bot cum to the buird of God with devotioun, willing to obey the command of God and the kirk for Goddis lufe and weil of your awin saule, willing and intending to get the sevin giftis and fruitis afore rehersit, that ye may ressave the fude of your saule, that ye may be mair perfitly incorporat in to Christ Jesu your salviour, that ye may grow in Faith, Hoip, and Cheritie, that ye may have quick remembrance of Christis passioun, and geve to him thankis thairfor, that ye may leif in perfite unitie, concord and paice of christin pepil, and finally that ye may heve eternal lyfe in the kingdome of hevin. Lat this be your intentioun quhen ye cum to the buird of God. Secundly,

With ane perfit and hail faith.

prepare your self to cum with ane perfite and hail faith of this haly sacrament quhilk standis in four pointis. First beleif fermely and dout nocht, that under the forme of breid quhilk

[Fol. cxlvii. b.]

thow seis with thi bodyly eyne, thair is contenit the trew body of Christ Jesu, the same body that was borne of the virgin Marie, that was crucifeit apon the crosse, that raise fra the dede the thrid day, that ascendit to hevin and sittis at the rycht hand of God the father almychty. Put away out of thi heid al fantaseis of natural reasone, stand sicker in the faith of halye kirk, cleif fast to the word of God quhilk is declarit to yow largely afore quhen we spak of the wordis of consecratioun. Secundly beleve fermely that the hail body of Christ is in the hail uste and also in ilk a part of the same, beleif fermely thair is bot ane body of Christ that is in mony ustis, that is, in syndry and mony altaris, ye that is in hevin sittand at the rycht hand of God, and that is in the sacrament really present, it is ane and the same body. Thridly trow fermely that eftir the wordis of consecratioun pronuncit be the preist (be institutioun of our salviour) the substance of

the breid is turnit into the substance of the bodye of Christ, remaning allanerly the accidentis, that is to say, the figure of breid, the sweitnes of breid, the quhytnes of breid with siclyk, sa that thair is nocht in the sacrament the substance of breid. Fourtly, quhen thow ressavis in the sacrament the body of Christ, beleif also constantly that thou ressavis ane leiffand body. For as sanct Paule sais: Christ rysand agane fra the dede may dee na mair, dede sal have na mair powar ouir him. Than because thow ressavis his lyffand body, thou ressavis also his saule and also his blud, for ilkane lyiffand body hes baith saule and blud. And because also that his Godhede sen the first beginning of his incarnatioun left nevir his body nor his saul, trow sickirly that quhen thou ressavis the body of Christ that thou ressavis also his Godhed. Sa, O christin man and woman, beleif fermely that in the sacrament of the altare thou ressavis four thingis, to the maist precious and profitabil, the body of Christ, his saule, his blud, and his Godhed. Sa it followis that thou ressavis na les in ane lytil uste than the preist ressavis in ane gret uste. Also it followis that thou ressavis bayth the body and blud of Christ in ane forme of breid als weil as the preist ressavis thame and ilkane of thame in twa formes of breid and wyne, and also dout nocht bot that thou ressavis the hail content of the sacrament als weil as the preist dois, and thairwith thou suld hald the content conforme to the auld and lang use of the universal kirk of God, and decretis of syndry general counsals quhilk hes ordanit the same to be done nocht without necessary cause. Eftir this maner cum to the buird of God with ane hail and constant faith, trowand sickerly that thou ressavis Christ Jesu quhilk apon the crosse sched his blud, to wesche the fra thi synnis, quhilk deit to recounsale the to the father eternal, that maid just and perfit satisfactioun for all thi synnis, that redemit the fra the devil and hel, and hes deservit for the the kingdom of hevin. Beleif this als sickerly as thow had sene him dee. Thridly prepare thi self to come to the buird of God with ane clein conscience. Gyf thou war to ressave ane king to thi house, thow wald nocht fail to clenge thi house and mak it clein with all thi diligence, thow wald put on thi best rayment that thow mycht ressave him with honestie to his pleisure. And sen sa it is that thow art to ressave the

Rom. vi.

[Fol. cxlviii. a.]

With ane clein conscience.

[Fol. cxlviii. b.]

king of al kingis in to the house of thi saule, ressave him with ane cleine conscience, doand the counsale of sanct Paule:

1 Cor. xi. *Probet autem seipsum homo.* Lat a man, that is to ressave the bodye of Christ, first preif him self, call him self to the count of his lyfe, examine his conscience, seirche weil him self gif he be fylit with ony dedlie syn. And eftirhend that he persave his unclenis, lat him cum to the fountane of Penance, be contrit with thi hart for all thi synnis particulari, and specially. Mak ane hail confessioun with thi mouth of all thi synnis that thow can cal to thi remembrance, to ane preist the minister of Christ, quhilk hais auctoritie to assoilye the. And as mekil as thou may mak satisfactioun, doand the worthi frutis of penance, in fasting, praying, and almous deid. Quhen thow hais maid thi saule faire and clein eftir this maner, than put on the thi best garment, quhilk is trew lufe of God and thi nychtbour, that Christ say nocht to the:

Math. xxii. *Amice quomodo huc intrasti, non habens vestem nuptialem?* Frend how hes thow enterit in to my buird, nocht haiffand the wedding garment, quhilk is Cheritie? Lufe thairfor thi God abone all thing and thi nychtbour as thi self. Do as thow wald be done to. Forgeve thi nychtbour his offence, as thou wald that God forgeve the. Lufe freind and faa, for Goddis saik, and sa cled with the garment of cheritie, thow may cum sickirly, to the buird of God.

[Fol. cxlix. a.] With devoit prayar and orison.

Fourtly, prepair thi self to cum to the buird of God be devoit prayaris and orisonis. For and gif we suld be the exempil of our salviour, say grace to God afore we ressave our corporal meit, mekil mair we aucht to say grace afore we ressave this maist precious and excellent meit of our saule, and eftir that we have ressavit it, geve thankis to him als mekil as we may. Sa O christin man afore thow ressave the body of thi salviour, beseik him to mak the worthi to ressave

2 Cor. iii. him worthily, sayand with sanct Paule: Lord I am nocht sufficient nor abil to think a gud thocht of my powar as of my awin powar, bot all my abilnes mone cum of the. Thairfor

Psal. l. gud Lord: *Cor mundum crea in me deus, et spiritum rectum innova in visceribus meis.* O my God, mak my hart clein, and put newly ane rycht spreit in my mynd. Say with Centurio:

Math. viii. *Domine non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea.* O Lord I am nocht worthi

that thow entir under the ruffe of my house, bot only speik a word and my saule sal be saffit. Follow the exempil of the young childer of Jerusalem, quhilk on Palme sundai ressavit him, sayand: *Benedictus qui venit in nomine domini, osanna in excelsis.* Blissit is he that cummis in the name of our Lord. I beseik the O Lord in hye hevin, help me and have mercy on me. Say with king David: *Benedicam dominum in omni tempore, semper laus ejus in ore meo.* I will loive my lord at all tyme. Lat evirmair his louing be in my mouth. Heir we can nocht descrive the special praiaris quhilk ane may say at that tyme, bot exhortis ilk a man to lyft up his hart to God, to put out of his mynd (samekil as he may) all thochtis of warldly besynes. And suppose he speik nocht loud with his lippis, yit lat him cry to God with his hart be the exempil of Anna Samuellis mother. And gif thou can reid say tha orisonis quhilk ar maid and put in prayar bukis to that effect. And gif thow can nocht reid, than say thi *Pater noster* as devoitly as thow can and beseik God thow may ressave him to thi eternal salvatioun. Thus O christin man and woman, I exhort the that thow prepare thi self to the ressaving of this haly sacrament. First cum with ane rycht intentioun. Secundly cum with ane hail faith. Thridly cum with ane clein conscience cled with perfite lufe of God and thi nychtbour. And last of al, cum with devoit praiaris and orisonis. And eftir hend the ressaving of thi sacrament with all thi hart geve thankis to God for all his giftis, and specially that he hes geven to the his awin self to be thi spiritual refectioun and eternal salvatioun.

Math. xxi.

Psal. xxxiii.

[Fol. cxlix. b.]

1 Reg. i.

OF THE SACRAMENT OF PENNANCE.

The x. Cheptour.

Of the necessary institutioun of the sacrament of Pennance.

[Fol. cl. a.]

IT is nocht unknawin to yow (O christin pepil) that quhen a man or a woman fallis in ony bodyly seiknes, he is nocht healit agane be ane new birth of his mother, bot with the operatioun of sum hailsum medicyne gevin to him be sum cunning and expert medicinar. Sa it is in our spiritual life as daily experience schawis. A christin man or a christin

woman eftir Baptyme cummand to the use of his awin fre will, actually transgres and breikis the commandis of God and sa fallis into the spiritual sicknes of his saul, quhairof he can nocht get remeid be Baptyme, for it suld nocht be ressavit agane. Thairfore our salviour Christ nocht willing that we want convenient remeid to help us and restore us agane to the heale of our saule, he hais ordanit the sacrament of Pennance as ane spiritual medicyne to be given to al thame that ar sick in thair saule be dedlie syn. And for the plaine understanding of penance it is to be considerit, quhat difference thair is betwene the vertew of Pennance and the sacrament of Pennance.

The vertew of Pennance.

The vertew of Pennance is conversioun and turning of a mannis hart to God fra all his synnis with ane inwart sorrow, greif, or displesure, with ane hatrent and detestatioun of the same synnis, nocht only because he hes be thame incurrit the indignatioun of God and deservit hel (as Cayn, Achab, and Judas was sorye, and yit thair sorrow was nocht to thame profitabil) bot principally because that throw his synnis he hes offendit the hie majestie of almychty God his father, quhais command he is oblissit to observe and keip with lufe and reverence. Secundly besyde this inwart sorrow, we mone have ane gret desire to be clengit and deliverit fra our synnis and to get agane the grace and favor of God be sic wais and remeidis, quhilk God hes ordanit to be done to get agane his favor.

[Fol. cl. b.] Thridly we mone have ane stedfast purpose and mynd nevir to offend agane almychty God our hevinly father. For he that sais that he is sorye for his offensis done agane the majestie of God, and yit stil perseveris or intendis to persevir in the same, is na penitent persone, bot ane dissimular and scornar of Penance. And thus is Penance commonly takin in the haly scripture. And this Pennance is sa necessarie for mannis salvatioun, that without it, na man that offendis God, can be saiffit and get evirlasting lyfe, according as our salviour sais: *Nisi pœnitentiam egeritis, peribitis similiter omnes.* Except that ye do Pennance, ye sall all perische. To this Pennance almychty God callis us with the wordis of haly scripture in syndry places. In Ezeckiel it is said thus: *Convertimini, et agite pœnitentiam ab omnibus iniquitatibus vestris,*

Luc. xiii.

Ezec. xviii.

et non erit vobis in ruinam iniquitas. Turne to me (sais God almychty) and do Pennance for all your synnis and than all your synnis sal nocht be to yow damnabil. *Projicite omnes iniquitates vestras, in quibus prævaricati estis, et facite vobis cor novum et spiritum novum.* Caste awaye all your iniquitie, quhairin ye have transgressit the command of God, and mak yow ane new hart and ane new spreit. *Quare moriemini domus Israel? quia nolo mortem peccatoris sed magis, ut convertatur et vivat.* Quhy will ye dee O ye house of Israel? for I wald nocht the dede of a synnar, bot rather that he turne agane to me and leif the lyfe of grace in this warld, and in the lyfe of glore in the warld to cum.

And our salviour sais in the evangil: *Non veni vocare* [Fol. cli. a.] *justos, sed peccatores ad pœnitentiam.* I come nocht to Math. ix. Luc. v. call just men, bot synnaris to penance. And sanct Paule sais to the Romanis: *Ignoras, quia benignitas dei ad pœnitentiam te adducit?* Kennis thow nocht that the gentilness of God leidis the to pennance? as he mycht say: Quhair God for thi synnis mycht punisch the incontinent, yit he spairis the and differris his punitioun to that effect that thow may ken the lang sufferance of God and turne to pennance. And in the Apocalips our salviour sais to ane certane bischop: *Memor* Apoc. ii. *esto unde excideris et age pœnitentiam, et prima opera fac.* Remember fra quhat stait thow art fallin and do pennance, and also do the first werkis agane, as he mycht say, Remember that thow art fallin fra the stait of grace and fervent lufe of God, thairfore do pennance and also fulfil the commandis of God, and do the deidis of mercy with as fervent lufe as thow was wont to do afore thow fel to syn. Thus O christin man and woman ye may see quhow eirnestly God almychty callis all synnaris to pennance in syndry placis of the scripture.

The sacrament of Pennance is properly the absolutioun Sacramentum pœnitentiæ. pronuncit be the preist, apon sic men and wemen as ar penitent for thair synnis, and sa makis ane knawlege and schawis thame self to be penitent. This sacrament is the secund tabil or buird quhilk is ordanit to saif al thame that ar schipbrokin eftir Baptyme. To thame that ar lyk to be drownit in hell for original syn is ordanit the buird of baptyme. Bot gif ony [Fol. cli. b.] christin man or woman breik the buird of Baptyme, that is to say breik the promis of faith and obedience maid in baptyme,

than of necessitie, gif thai wald be saiffit, thai mone cum and entir in to the schip of Pennance. To this effect our salviour Jesus Christ gave to the ministeris of his kirk, the key of losing, quhen he said to his Apostils, and be thame to al thair successouris, ministeris of haly kirk: *Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis.* Ressave ye the gift of the haly gaist that is to say, powar and auctoritie to forgeve synnis, as my ministeris, sa that quhair I forgeve synnis as God be principal auctoritie, sa I geve powar to yow to forgeve synnis as my ministeris, and thairfore I say to yow, quhais synnis ye forgeve thai ar forgevin to thame. This powar and auctoritie the preist, as the minister of Christ usis and exicutis quhen he pronuncis the wordis of absolutioun, sayand thus: *Ego absolvo te a peccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen.* I assoilye the fra thi synnis, In the name of the father, the sonne, and the haly spreit. Amen.

Joan. xx.

Quha hes powar to forgeve synnis in the sacrament of Pennance.

Quhat thingis ar requirit to the ressaving of the sacrament.

To obtene and get the same absolutioun or sacrament, a man that hes synnit, of necessite mone have Contritioun, Confessioun, and purpose of Satisfactioun, as wais or meanes expedient to get the effect of the forsaid sacrament, that quhair he hes turnit himself fra God in hart, word and deid, sa he suld turn him self agane to God be contritioun of hart, be confessioun of the mouth, and satisfactioun of deid. And sa turnand to God, doutles he sall obtene the effect of this sacrament, quhilk is remissioun of his actual synnis. That God almychty requiris of us contritioun of the hart, and satisfactioun of deid, we may weil understand be his awin wordis, quhilk he sais to us: *Convertimini ad me in toto corde vestro, in jejunio, fletu, et planctu, et scindite corda vestra, et non vestimenta vestra, ait dominus omnipotens.* Turne to me with al your hart, with fasting, greting and murning, and cut your hartis and not your clayis sais the Lord almychty. Quhen thow heiris him say: turne to me with all your hart, with greting and murning, and cut your hartis and nocht your clayis, understand plainly, that God requiris of the contritioun of the hart. And quhen thou heiris him say, with fasting, ken weil that he requiris satisfactioun of deid, quhairof fasting is a part as we sall declare mair largely eftirhend, and lykwise quhow we ar oblissit to confessioun.

[Fol. clii. a.]

Johel. ii.

It is also to be notit that na man can have contritioun, mak confessioun, and do satisfactioun except that he have a perfite faith to the word of God, quhilk as it is the ground of al uthir vertewis, sa is it the foundatioun of the sacrament of Pennance, and also of thir thre thingis requirit afore the sacrament of Pennance, Contritioun, Confessioun, and Satisfactioun. Na man can have trew pennance, bot first he mone have ane suir hoip to get remissioun and forgevenes of his synnis. Nother can ony man have sure hoip of remissioun except that first he have a perfit faith, and beleve stedfastly that God will be merciful to him.

Fides.

Faith is the ground of the sacrament of Pennance.

Now thairfor O synful man and woman, quhilk kennis the abhominatioun of all thi synnis, and wald be losit fra thame, ground thi self in the faith and hoip of Goddis mercy. Remember quhat God sais in Ezechiel. *Vivo ego dicit dominus deus: Nolo mortem impii, sed ut convertatur impius a via sua, et vivat.* Als trew as I leif sais the Lord, I will nocht the dede of a wickit man, bot that he be turnit fra his evil wayis and be saiffit. Think alwais quhow our salviour offerris his mercy to all penitent personis and callis apon thame sayand: *Venite ad me omnes, qui laboratis et onerati estis, et ego reficiam vos.* Cum to me all ye that labouris and ar ladin with the burdin of syn, and I sal refresch yow. Ken your synnis and repent thame, cum to me be faith and obediens, and I sall have mercy on yow and will refresch yow heir with grace and in hevin with glore. Cal to remembrance quhow our salviour fulfillit this promis in deid to the theif, quhilk was hingand on his rycht hand, to Marie Magdalene, quhilk was fillit with sevin devillis, to sanct Peter that denyit him, to sanct Mathew that was ane Publicane. The woman of Cananie cryit for his mercy and gat it. As the prodigal sonne, quhilk departit fra his father and spendit all his gair in wantones, gloutony, and huirdome, eftir that he kennit his miserie, and came agane to his father, kennit his falt, askit mercy, maid supplicatioun to him with gret meiknes, he was ressavit agane to gret favouris, nocht without gret joy and gladnes. Sa O synful man, ken the miserabil stait of syn, quhairin thow hes leiffit agane the command of God, as the servand of syn and condemnit to hel, cum agane to thi hevinly father be trew pennance and prayar, and dout nocht bot that thow sall be ressavit to the mercy

[Fol. clii. b.]

Ezec. xxxiii.

Math. xi.

[Fol. cliii. a.]

of God. Sa ground thi self apon siclyck promis and exempils of mercy, and trow sickerly that for the meritis of Christis bitter passioun, God almychty hes promissit and grantit remissioun of synnis to be geven be ane preist as his minister, to al thame that ar fallin fra the grace, quhilk thai ressavit in Baptyme, and be his calling turnis agane to God be pennance. And lyk as men of perfite aige afore thai cum to Baptyme, is techit to have a perfite faith in the promis of God, quhilk is that all his synnis baith original and actual ar forgevin to him in Baptyme, sa everilk man afore he entir to fruitful penance, he mone have for ane ground and foundatioun, a perfite faith quhairby he mone hoip be the sacrament of pennance, to get remissioun of al his synnis, quhair to we cum as is afore said be Contritioun, Confessioun, and satisfactioun.

Of contritioun the first part of penance.

Quhat is contritioun? It is ane sorrow takin wilfully for synnis with ane purpose to be confessit and mak satisfactioun. That this diffinitioun may be set furth to yow mair plainely ye sall understand that contritioun is ane inwart gret sorrow, displesure, and greif, quhilk a trew penitent, callit be Goddis grace, hes in his hart for all his synnis, Thairfor thow synful man and woman that wald have contritioun, first be instructioun of Gods word examine, discus, serche and rype weil thi conscience, remember thi awin synful and vicious leving, consider the multitude and gravite of al thi synnis, quhairby thow hes provokit the hie indignatioun and wraith of God aganis the. Secundly consider the dignitie and perfectioun of that stait, quhairunto thow was callit in Baptyme, think on the promis quhilk thou maid to thi God, have mynd of the gret and syndry benefitis daily ressavit of God. Thus O christin man and woman being callit be the prevenand grace, and movit be the gret gudnes of God done to the on the ane part, and with thi awin ingratitude and unkindnes to God on the uthir part, thou sall consave ane ernest sorrow and haitful displeasure in thi hart, for that that thow hes left and forsakin sa luffing a Lord, that thow hes followit syn, and thairby thou hes crabbit and offendit God, of quhom thow was callit to be in the stait of a son and inheritour with our salviour Jesus Christ. Say thairfor to him with king David in the Psalme: *Quoniam iniquitatem meam ego cognosco et peccatum*

[Fol. cliii. b.]

Psal. l.

meum contra me est semper. I ken my wickitnes, and my syn is alwais aganis me. *Iniquitates meæ supergressæ sunt caput meum, et sicut onus grave gravatæ sunt super me.* My wickitnes hes gane abone my heid, I am drownit in thame, thai hald me downe lyk ane hevy burding. Tak exempil of the haly king Ezechias and say to God with him: *Recogitabo tibi omnes annos meos in amaritudine animæ meæ.* I will consider and think of all my yeiris with ane bittirnes of my saule. Heir quhow God commandis the to ken thi synnis and the miserabil stait, quhairin thow art: *Leva oculos tuos in directum et vide ubi non prostrata sis.* Lyft up thi eyne and luke about the, and see quhair thow art nocht castin doune. Heir quhow he callis the in the same cheptour and offeris his mercy to the, sayand: *Tu autem fornicata es cum amatoribus multis, verumtamen revertere, et suscipiam te.* Thow hes committit spiritual fornicatioun with mony luffaris, quhilk ar idollis, and also corporal with the flesche, the devil, and the warld, yit turne agane to me and I sal ressave the. This is the hye way to cum to Contritioun.

Psal. xxxvii.

Esaie xxxviii. [Fol. cliv. a.]

Jer. iii.

The xi. Cheptour.

QUHAT is confessioun? It is ane declaratioun of synnis maid before ane preist be the ordinatioun of God. Quhy is it said in this diffinitioun that confessioun is ane declaratioun? Aganis thame, that quhen thai cum to confessioun other thai hyde thair synnis, or ellis thai excuse thame self, and sa thai mak na trew confessioun. Quhy is it said that confessioun is ane declaratioun of synnis? Aganis thame that quhen thai cum to confessioun, thai reherse thair gud deidis, or ellis thai deny evil deidis, sayand with the Pharisean: I am nocht lyk uthirmen, revaris, adulteraris, and siclyk, quhilk confessioun is nocht pleasand to God.

Of confessioun the secund part of Pennance.

Luc. xviii.

Quhy is it said afore ane preist the minister of God be his ordinatioun? Because a preist hes the keis, that is to say, the auctoritie of lowsing and binding gevin to him be our salviour Christ, and sa hes nocht ane lawit man quhilk is nocht ane consecrat preist. And for the declaratioun of this ye sal understand, that our salviour Christ in the day of his resurrectioun, said thir wordis to his Apostillis: *Quorum remiseritis*

[Fol. cliv. b.]

Joan. xx.

peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Quhais synnis ye forgeve, thai ar forgevin to thame, and quhais synnis ye hald unforgevin, thai ar unforgevin. In thir wordis our salviour expresly gave powar and auctoritie to his Apostillis and al uthir thair successouris in siclyk degre and office to forgeve synnis, and to hald synnis unforgevin. Now it is impossibil that ane preist the minister of Christ sall ken, quhen he suld forgeve to men thair synnis, and quhen he suld hald thair synnis unforgevin, except that thair synnis be schawin to him in confessioun. It is playn be the wordis aforesaid that a preist the minister of the absolutioun is ordanit to be under Christ ane juge of mannis conscience. And quhow can a juge discerne ane cause, quhil he ken it? Sa quhow can a preist discerne quhom he suld forgeve and quhom nocht, quhil he heir ane sinnar oppin and reherse his synnis to him? Quhow can a Medicynar discerne quhom he may hail, and quhom he may nocht hail, quhil he ken the seicknes? Gyf thow have ane wound in thi body thow can [Fol. clv. a.] nocht be helpit be ane Cirurginar, quhil thow schaw thi wound to him. Sen it is swa that our salviour hais gevin powar to ane lauchful preist, his minister, to bind and lowse synnis, and to forgeve synnis, and hald synnis unforgevin, be vertew of the same auctoritie he hes ordanit that al synnaris penitent, quhilk wald be lowsit fra thair synnis, that thai sal maik confessioun of thair synnis to ane preist his minister. Quhairfor O christin man and woman according to the doctrine, ordinatioun and command of God and haly kirk, cum to confessioun, seik for ane lauchful minister quhilk may pronunce the wordis of absolutioun to the and assolye the fra thi synnis, and ken that he occupies the place of God, thairfor bow doune thi self to mak thi confessioun to him. And afore thou cum to confessioun, call to thi remembrance all thi synnis, quhilk thi conscience tellis the, that thow hes done agane the gudnes of God. And cummand to confessioun, declare and schaw thame with thi mouth to almychty God before the preist Gods minister, with all circumstancis of tyme, place, persone, and purpose, that may aggrege the syn, and thair blame, accuse, and condemne thi self for ane unkind prodigal sonne to God thi father, for ane untrew servand, quhilk be the lycht of Gods word, kend the commandis of thi Lord God and kepit

thame nocht, and was indewit with mony giftis of the haly spreit, and exercit thame nocht, and sa detesting and abhorring thi synnis and desyreand to be quit of thame, confesse and grant meikly, that the cause of thi synnis come of thi self, be consenting wilfully to the concupiscence of the flesche, to the warld and the devil. And thairfor that thow art glad to submit thi self to sic disciplyne, correctioun and pennance for the reformatioun of thi lyfe, as the preist the minister of God, quhilk heiris thi confessioun, sal be his discretioun and wisdome, according to the word of God, think expedient. And this lawly and meik submissioun in thi confessioun, with consent to ressave the said discipline and pennance, is ane part of satisfactioun, quhilk is the thrid meane to cum to the sacrament of Pennance as is afore rehersit. [Fol. clv. b.]

Heir ye mone understand, that satisfactioun quhilk is heir spoken of, is nocht sa to be takin, that ane penitent synnar may worthily merit and deserve remissioun of synnis be ony paine or punissioun to be tholit be him, or to mak to God ony just and ful recompence equivalent to the syn, quhilk he hes committit aganis God, and to mak satisfactioun for our synnis, for in this maner, it is nocht in the powar of man to satisfie, for that satisfactioun hes only our salviour Christ wrocht and fulfillit be his bitter passioun, according as S. Paule sais: *Qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate.* He hes gevin himself to the dede for us, to redeme us fra all our iniquitie. That is to say, he hes maid satisfactioun and payit our ransome be his bitter passion, makand ane full mendis for all our synnis. Also sanct Johne sais in his Epistil: *Ipse est propiciatio pro peccatis nostris.* It is he that hes maid just satisfactioun for all our synnis. Bot satisfactioun quhilk is callit the thrid part of pennance is diffinit thus: *Est causas peccatorum excindere et earum suggestionibus aditum non indulgere.* Satisfactioun of pennance is to cut away the occasionis of synne and to geve na entrance to thair suggestionis. For the declaratioun of this, ye sal understand that eftirhend that our actual syn is forgevin be faith and the sacrament of Pennance, thair remanis in us certane dreggis of syn, that is to say, stif inclinatiouns and motiouns to the same synnis quhilk we did afore. Thairfor that we be nocht ouircum be consenting to the same inclinatiouns and motiouns,

Of satisfactioun the thrid part of penance.

Tit. ii.

[Fol. clvi. a.]

1 Joan. ii.

we mone studye to please God with ane meik and lawly hart reddy to bring furth the fruitis of pennance, according to the
Math. iii. command of sanct Johne: *Facite dignos fructus pœnitentiæ.* Do ye the worthi fruitis of pennance, quhilk ar praying, almous, and fasting, and all uthir meanis that may help to cut away the occasiouns of syn, as the minister sal think gud according to the word of God. Attour, suppose quhen our actual syn is forgevin, we ar deliverit fra the dangear of the paynis eternal, yit we remane oblissit to thole sum temporal payne for our synnis other mair or les, according to the quantitie and qualitie of our synnis. Thairfor we suld thole patiently al adversite send to us be the hand of God, and also be the counsale and injunctioun of the preist our confessour for the
[Fol. clvi. b.] tyme, being the minister of God, punis our self in our body be fasting, in our gair be almous deid, in our hart be devoit and frequent prayer, with sic greting, lamenting and murning quhilk burstis out of our hart, that thairby we may please God and eschaip his punitioun. And to mak satisfactioun on this maner we may leir be the wordis of sanct Paule sayand
1 Cor. xi. thus: *Si nosmetipsos dijudicaremus, non utique judicaremur.* Gyf we wald punis our selfis, trewly we suld eschaip the punitioun of God. *Dum judicamur autem a domino, corripimur, ne cum hoc mundo damnemur.* And quhen we ar punissit of God we ar correckit, that we be nocht condemnit with this warld. The haly king David had his syn forgevin to him, quhen the
2 Reg. xii. prophet, Nathan said to him: God hais takin thi synne away, nochttheles efterhend for the same syn was punissit with temporal payne be the dede of his young barne quhom he luffit verrai tenderly. Sa christin man gather this doctrine in few wordis. Satisfactioun as it is takin in this place, is to thoil temporal payne for our synnis by gane, and to keip us fra consenting to syn in tyme to cum, and to do baith thir thingis with praiyng, fasting, and almous deidis, with murning and lamentatioun of our hart. Satisfactioun in this place is to have a full purpose to leid a new lyfe, doand
Rom. vi. the counsale of sanct Paule, sayand to the Romanis: *Sicut exhibuistis membra vestra servire immundiciæ et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justiciæ in*
[Fol. clvii. a.] *sanctificationem.* As ye have abusit the membris of your body procedand fra a syn to ane uthir, sa now eftir your conversioun

to God be trew pennance, use weil and occupie your membris in rychteousnes for your sanctificatioun. As he mycht say plainely, as afore your conversioun ye war hastye, spedie, fervent and diligent to be occupyit in syn, now eftir your conversioun, be als hastye, als spedye, als fervent, as diligent, to be occupyit in doing of gud deidis to the pleasure of God and your awin saule hail. Also this is a satisfactioun necessarie that a penitent persone declare to his nechtbour that he hes forgevin to him all his offencis, to restore to all men that we have injustly takin or keipis fra ony man, to recompence al hurtis and injuryis done be us to our nychbour, according to our powar, and nocht only to wil to do thus, bot also to do it in deid, in all pointis quhairin our nychtbour aucht to be satisfyit be ony rycht reasone. And be this it appeiris quhow God estemis our satisfactioun, bayth to him self and to our nychtbour eftir the will and powar of a man and nocht eftir the equivolence of that quhilk is done. For as we said afore, to God na man can sa satisfie for syn. And Christ thairfor hes satisfyit for al, be vertew quhairof our satisfactioun is acceptabil and plesand to God, quhilk of his infinite gudnes and for Christis saik is satisfyit, that is to say, plesit with that lytil we do. Sa quhen this contritioun is had in the hart, confessioun maid with the mouth, and satisfactioun schawin and promissit. Than O christin man and woman thow being [Fol. clvii. b.] penitent may desire to heir of the minister the comfortabil wordis of remissioun of synnis. And the minister thairapon, according to the evangil pronounce the sentence of absolutioun, sayand: *Ego absolvo te a peccatis tuis, In nomine patris, et filii, et spiritus sancti. Amen.* I as the minister of Christ be his auctoritie committit to me at this tyme, assoilyeis and lowsis the fra thi synnis, in the name of the father, and the sonne, and the haly spreit. Amen. Unto this absolutioun O christin man thow suld geve ferme credence, and beleve sickerly with ane perfite faith that thi synnis ar now forgevin to the frely for the meritis of Christis passioun, quhilk meritis is now applyit to thee be the sacrament of Pennance.

It is also to be notit that confessioun to the preist is in the kirk profitablie commandit, to be usit and frequentit for mony uthir gud causis, and specially for this cause, that thai quhilk

be custome ar drownit in syn and seis nocht the abhominatioun and perrillis of thair synnis may be ane gud confessour be steirit and movit to detest and be sorrowfull for thair synnis be declaring to thame the word of God, writtin in haly scripture to that effect, and also may schaw to thame the comminatioun of paynis aganis all perseverand synnaris, and the promis of mercy, grace and glore, quhilk God makis to all thame that ar penitent, and sa exhort thame to reformatioun of thair lyfe.

Fynally it is to be remembrit, that nochtwithstanding this
[Fol. clviii. a.] way afore declarit is the ordinarie waie and remeid for penitent synnaris to get remissioun of thair synnis and to be recounsalit to the favour of God, yit in case that thai want a minister to heir thair confessioun and pronunce the wordis of absolutioun, or in tyme of necessitie quhen a synnar hes nocht sufficient laser or opportunitie to mak his confessioun and to do the worthi fruitis of pennance, than trewly God wil accept his gud will for the deid. For gif he trewly repent him of his synfull lyfe, and with all his hart purpose throw Godds grace to amend his lyfe, and gif he may get opportunite to mak confessioun and do satisfactioun, he sal undoutitly have remissioun and forgevenes of al his synnis. For as sanct
Cyprianus. Cypriane sais: Evin in the hour of dede quhen the saule is reddy to depart out of the body the gret mercifulnes of God dispysis nocht penance, in sa mekil that than nother the gretnes of synnis, nor the schortnes of tyme, nor the enormitie of lyfe excludis and puttis away a synnar fra the mercy of God, gif thair be trew contritioun and ane unfenyit change of the hart fra synful lyfe. The theif that hang on the cross askit mercy with ane contrite hart, and incontinent he was maid ane cietesene of paradyse, and quhair as he had deservit condemnatioun, his contrite hart with trew faith in Christ, changit his payn in to martyrdome, and his blud in to baptyme. That is to say, God of his gret mercy acceptit his dede for his perfite contritioun and faith to his salvatioun, as thoch he had bein baptisit. Yit nochttheles na man suld
[Fol. clviii. b.] apon hoip of mercy, persevere still in to his synfull lyfe. Lyk as na man wald be seik in his body apon hoip to recovir his heale agane be medicyne. For as mony that will nocht forsaik thair synful lyfe, and yit thinkis that God will forgeve

thame, ar oft tymes sa prevenit with the just plage of God, that nother thai have tyme to convert and turne to God, nor grace to ressave the gift of forgevenes. Thairfor the scripture sais: Be nocht slawe to convert and turne to Gode, and defar nocht fra day to day. For the wrath of God (that is to say) the rychteous jugement of God cummis suddenly, and in tyme of vengeance he wil destroy the. Quhairfor havand hoip of the mercy of God on the ane syde, and feir of the justice of God on the uthir, lat us nevir dispair of the forgevenes of our synnis, nor yit presumptuously remane stil in our synnis, kennand that the justice of God will straitly require the dettis of all men, quhilk ar nocht forgevin throw his mercy offerit in Christ. To quhom be honour and glore with the father and the haly spreit for evir and evir. Amen. Eccles. v.

OF THE SACRAMENT OF EXTREME UNCTIOUN.

The xii. Cheptour.

IN the institutioun of this haly sacrament we may weil understand the gratious providence of God towart us, quhilk at al tymes of our lyfe providis to us help and remeid that we may leif ane spiritual lyfe to his pleasure and salvatioun of our saulis. In Baptyme we ar borne agane with ane spiritual byrth, and maid new creaturis in Christ Jesu, and begynnis our spiritual lyfe. In Confirmatioun we are confirmit be strenth of the haly spreit to stand sickerly in the same lyfe. In the Eucharist we ressave spiritual fude to the sustentatioun of our saulis, and to be incorporat and joynit to Christ Jesu our heid and king. And quhen we throw tentatioun of our spiritual ennymyes, with consent of our free will, fallis fra the same spiritual lyfe, be the sacrament of Pennance we ar restorit agane. Now quhat is thair mair to be done to us, than to be helpit be sum spiritual remeid in the tyme of our departing fra this warld? Than trewly we have gret mister of help, consolatioun and comfort to be gevin baith to our body and to our saule. For of al tymes of our lyfe the [Fol. clix. a.]

How expedient it was till ordane the

sacrament of extreme unctioun.

tyme of our departing is maist perrillous, because that the devil our ennymye (specially at that tyme) gangis about lyk ane ramping Lyon seikand quhom he may devoir and swally, be consent to syn. Than is he maist fyerie and crewel to cast aganis us his fyrie dartis, to sla our saulis be sum trangressioun of the commandis of God. Than is he maist diligent and besye to bring us fra our faith, to stop our entrance to hevin, kennand that gif he prevale nocht agane us at the tyme of our departing, that he sall nevir prevale agane us. Quhairfor that we suld nocht want spiritual help and remeid in tyme of our last seiknes or that apperandly is lyk to be our last seiknes, our salviour Christ Jesu hes providit for us

[Fol. clix. b.]

the sacrament of extreme unctioun, quhairof we sal schortly declare to yow the institutioun, the promulgatioun, and the vertew, effect and profit of the same. Wald ye ken quha ordanit this sacrament? quha bot our salviour Christ Jesus? as we may gather of the wordis writtin in the evangil of

Marc. vi. That our salviour Christ ordanit the sacrament of extreme unctioun.

S. Mark. Thair we reid that our salviour Christ callit to him his twelf Apostils, and send thame twa and twa togidder throw the land of Jewry, techit thame quhat thai suld say, gave thame powar, quhilk thai mycht use in helping of the pepil. Than it is said in the text: *Exeuntes prædicabant, ut pœnitentiam agerent et dæmonia multa ejiciebant et ungebant oleo multos ægros, et sanabantur.* Thai passit furth and prechit to the pepil to do pennance, thai kest out mony devillis fra men and wemen that was possessit, thai unctit with oyle mony seik men and women, and thai war heilit of thair seiknes. In thir wordis thou hes plainly schawin to the, that the haly Apostils usit to unct seik folk with oyle and thai war heilit. This trewly thai usit nocht of thair awin presumptioun, bot allanerly be the institutioun, ordinatioun and command of thair Lord and maister our salviour Jesus Christ. Attour the effect of thair uncting wes nocht only to heile the bodyes of thame that was seik (quhilk commonly was done in the begynning of the kirk for confirmatioun of the faith) bot specially and maist principally, it was the help, consolatioun and helth of the saulis of thame that was seik, because the Apostils was nocht ordanit to be corporal Cirurginaris allanerly, bot erar to be prechouris and spiritual medicynaris of the saulis. Sa the ald doctouris of the kirk, siclyk as vener-

abil Beide and utheris exponis this place of the evangil, declarand plainly that the haly Apostils be the institutioun, ordinatioun and command of Jesus Christ begane to use the sacrament of extreme unctioun in the land of Jewry, quhen thai war send to preche the evangil. Nochttheles the Apostil sanct James, set furth and declarit the same sacrament in to his epistil, schawand plainly the forme and maner of administratioun of the same, sayand: *Infirmatur quis ex vobis? Inducat presbyteros ecclesiæ et orent super eum, ungentes eum oleo in nomine domini, et oratio fidei salvabit infirmum, et alleviabit eum dominus, et si in peccatis sit, remittentur ei.* Gyf ony be seik amang yow, lat him call for the preistis of the kirk, and lat thame pray ouir him and unct him with oyle in the name of our Lord, and the prayar of faith sal saif him that is seik, and our Lord sal comfort him, and gif he be in synnis, thai sal be forgevin to him. Heir we have ane document, that the uncting, quhairof S. James speikis, is ane sacrament, because it hes ane certane forme of wordis, ane sensibil and effectuous signe of grace, and also a promis of the same expresly put. The word of God quhairwith this sacrament is ministerit is signifyit quhen sanct James sais, lat thame unct him in the name of our Lord. Sa the preist that is minister of this sacrament unctis the seik persone in the name of the father and the son, and the haly spreit, beseikand almychty God, that quhatsaevir the seik persone hes synnit aganis God be abusioun of ony of his wittis, sensis, or membris, it may be forgiffin to him be vertew of Christis passioun applyit to the seik persone be this uncting. The promis of mercy and grace quhairapon the word of this sacrament is groundit, is playnely expremit quhen he sais: The prayar of faith sal saif the seik persone, and gif he be in synnis, thai sal be forgevin to him, quhilk promis without dout was maid be our salviour, and promulgat and set furth be sanct James. It is to be thocht, that sanct James the Apostil of Jesus Christ wald set furth na thing belangand to our faith and sacramentis by the will and command of Christ. The element or sensibil thing of this sacrament is sanctifyit oyle, quhilk trewly is a convenient mattir of this sacrament. For as the doctor Theophilactus sais: Oyle hes a vertew to heile a man in his body, and to mak him blith in his mind, oyle is the nurischment of

[Fol. clx. a.]

Jac. v. S. James sittis furth and declaris this sacrament.

[Fol. clx. b.]

Jac. v.

The frutis and effectis of this sacrament.

lycht. It is profitabil aganis gret labouris of the body, and mittigatis the yaicking of the membris. Al thir propirteis of oyle ar convenient to declare the vertew and effect of this sacrament. The principal effect of it is remissioun of venial synnis. The secund is spiritual blythnes of our mynd, kennand that we have gottin all helpis and remeidis, quhilk ar necessarie and profitabil for the help of our saule aganis all the perrillis that may occur to us in tyme of our dede, and sa we consave ane singular and constant hoip in the mercy of God, in the special protectioun and defence of our salviour, we trow sickerly that the angels of God sall be assistent and present with us, to defend us aganis the powar of all the devillis of hel. The haly spreit giffis to our saule sa gret consolatioun and confort in God, that we ar content to thole the paynis of dede paciently and with ane blyth mynd to depart of this warld. The thrid effect of this sacrament, is that God almychty (gif he think expedient to us for the weil of our saule) be the vertew of this sacrament, sal delivir us fra our bodyly seiknes and restore us agane to heil, quhilk he dois to mony and syndry seik personis that ressavis this sacrament. Quhairfor O christin man and woman, I exhort the in Christ Jesu, contemne nocht this haly sacrament, quhilk thi salviour hes ordanit as ane instrument of salvatioun. Thairfor quhen it sall pleise the gudnes of God to call the fra this present warld be ony bodily seiknes, thow persaiffand thi self be al apperance lyke to depart, and chaunge this lyfe, than incontinent follow the counsale of sanct James, sent for the preist, that is thi curat, require of him devoitly to minister to the this haly sacrament of extreme unctioun, that thow may obtene the thre fruitis afore rehersit, remissioun of thi venial synnis, joye and blythnes of thi mynd. And gif it be expedient to the, also heile of thi body.

[Fol. clxi. a.]

OF THE SACRAMENT OF ORDOUR.

The xiii. Cheptour.

Of the necessary institutioun of this sacrament.

AS the haly sacramentis of the new testament ar necessarie to the christin pepil, because that be faith in Christ Jesu and dew ministratioun and ressaving of thame, the

meritis and vertew of Christis passioun is applyit to our saulis, as be spiritual cunditis, vessellis and instrumentis of our salvatioun, sa it is necessarie that thair be in the kirk of God certane men ordanit to be convenient ministeris of the same sacramentis. For gif evirilk man indifferently war ane minister of the sacramentis, quhat wald follow, bot gret perturbatioun, misordour and confusioun amang christin pepil? Thairfor our salviour quhilk (as sanct Paule sais) is nocht God of dissentioun, bot of peice, and beand the eternal wisdome of God, disponis and ordanis al thingis wisly. He hes institut and ordanit the sacrament of Ordour, quhairin spiritual powar is giffin to the minister of the kirk to minister the sacramentis. And for the declaratioun of this matir ye sall note five documentis. First ye sal understand that because our salviour Christ, was to tak away his corporal presence fra the kirk, he ordanit his Apostillis to be ministeris of the sacramentis, he gave thame powar to consecrate and minister his body and blud, quhen he said to them: *Hoc facite in meam commemorationem.* Do ye this in my remembrance. He gave thame powar to minister the sacrament of Pennance, quhen he said: *Quorum remiseritis peccata, remittuntur eis.* Quhais synnis ye forgeve thai ar forgeven to thame. He gave thame powar to teiche and baptise the pepil, quhen he said: *Euntes docete omnes gentes, baptizantes eos in nomine patris et filii, et spiritus sancti.* Gang and teiche all pepil and baptise thame in the name of the father, and the sonne, and the haly spreit. And sa lykwise of all the laif.

[Fol. clxi. b.]

1 Cor. xiv.

Luc. xxii.

Joan. xx.

Math. xxviii.

Secundly, that powar and auctoritie, quhilk Christ gave to his Apostillis, was nocht gevin to thame allanerly, bot it was gevin to thame and also to thair successouris, ministeris of the kirk, to persevere be successioun of tyme unto the ende of the warld. Sa sanct Paule declaris plainely writand thus to the Ephesianis: *Et ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Evangelistas, alios autem pastores et doctores, ad consummationem sanctorum, in opus ministerii, in ædificationem corporis Christi, donec occurramus omnes in unitatem fidei et agnitionis filii dei.* Our salviour hes gevin sum to be Apostillis, sum to be Prophetis, sum to be Evangelistis, sum to be pastouris and doctouris, to the consummatioun and perfectioun of sanctis in the wark of

[Fol. clxii. a.]

Ephes. iv.

ministratioun, for the edificatioun of the mistik bodye of Christ, quhil we all mete togidder in ane faith and knawlege of the sonne of God. Heir thow seis plainly, that the office of ministratioun mone be had in the kirk, sa lang as the kirk hes mister to be edifyit in the faith and knawlege of the sonne of God. And trewly that sal be to the end of the warld. Quhairfor the powar of ministratioun of the sacramentis gevin to the Apostillis, was to be had in the kirk quhil the end of the warld. Sa our salviour said to his Apostillis: *Ecce ego vobiscum sum usque ad consummationem sæculi.* Behald I am with yow quhil the end of the warld.

Math. xxviii.

Ordour is ane sacrament.

[Fol. clxii. b.]

Thirdly, ye sal understand that Ordour quhairin powar is gevin to the ministeris of the kirk, may weil be callit ane sacrament, because it hes lyk uthir sacramentis ane sensibil signe, quhilk is impositioun of handis, it hes ane special forme of wordis usit in the sacrament of the same, and also promis of grace to be assistent in the same sacrament, quhilk promis is expremit be S. Paul writand thus to his dicipil Timothe: *Attende tibi et doctrinæ insta in illis, hoc enim faciens teipsum salvum facies et eos qui te audiunt.* O my discipil Timothe tak tent to thi self quhow thow suld leif, and also tak tent to thi leirning, quhow thow suld teiche thi pepil, be diligent and perseverand in thame bayth, and sa doand thow sall saif thi self and also thame that heiris the. And agane he sais: *Noli negligere gratiam, quæ est in te, quæ data est tibi, per prophetiam cum impositione manuum presbyterii.* Negleck nocht the grace or the gift of God, quhilk is in the, quhilk is gevin to the throw prophecie with the impositioun of the handis of ane preist. And agane he said to him: *Admoneo te ut resuscites gratiam dei, quæ in te est per impositionem manuum mearum.* I warne the that thow steir up in thi self the grace of God quhilk is in the, be laying on of my handis. Also he wrait to his discipil Tytus on the same maner sayand thus: *Hujus rei gratia reliqui te Cretæ, ut ea que desunt corrigas et constituas per civitates presbyteros, sicut et ego disposui tibi.* For this cause sais he, I left the at Crete, that thow mycht correck thai thingis that misteris, and to ordane preistis in citeis as I have disponit to the.

1 Tim. iv.

Promis of grace annexit to Ordour.

1 Tim. iv.

2 Tim. i.

Tit. i.

[Fol. clxiii. a.]

Heir O christin man, thow may understand twa thingis. The ane, that the sacrament of Ordour is nocht the inventioun

or traditioun of man, bot that it is the ordinatioun of Christ, and usit be his Apostillis. The uthir is, that the ordinatioun of ministaris in the kirk of God, belangis to the bischoppis allanerly, and nocht to the common pepil. The ordinatioun of ministers in the kirk belangis to bischops.

Fourtly, ye sall understand that because the sacrament of Ordour is ordanit to the convenient dispensatioun and ministratioun of the sacramentis, and of all the sacramentis, the haly and blissit sacrament of the Altar is maist principal, maist excellent and maist precious, thairfor the sacrament of Ordour and namely preistheid is principally institute and ordanit to consecrat the sacrament of the Altar, and to dispens and minister the same conveniently to the christin pepil. Mairouir because the pepil may nocht worthily ressave the same sacrament except thai be preparit and maid reddy to it, be faith and ane cleine conscience, thairfor the sacrament of Ordour and preistheid extendis also to the ministratioun of tha sacramentis, quhairby remissioun of synnis is gevin as Baptyme and Pennance, or ellis augmentatioun of grace, as extreme Unctioun and Matrimonye. Sa the maist principal and maist excellent ordour is Preistheid, quhilk is powar to consecrat and minister the sacramentis afore said. And secundly to teiche the pepil the word of God, sa mekil as it is necessarie to thame to knaw, for thair eternal salvatioun. For as it is writtin: *Labia sacerdotis custodiunt scientiam et legem requirent ex ore ejus, quia angelus domini exercituum est.* The lippis of a preist keipis science and knawlege, and the pepil sal require the law fra his mouth, for he is the angel, that is to say, the messinger of almychty God the Lord of hostis and armyes. And thridly for to pray for the prosperitie of all christin pepil, and specially of thame, quhilk ar committit to thair cuir. In thir thre pointis, that is, to minister the five sacramentis afore rehersit, Baptyme, Pennance, the Eucharist, extreme Unctioun and Matrimony (as for the ministratioun of Confirmatioun and Ordouris, it belangis allanerly to the office of ane bischop, that unite may be kepit in the kirk of God). To preche or teche the word of God, als mekil as is necessarie to the common instructioun of the pepil, and also to pray to God daily for the pepil. Thus suld al preistis haffand cuir and charge of saulis, occupye and exerce thame self at all tymes convenient and necessarie. And

The auctorite of ane preist is to minister the sacramentis.

To prech the word of God.

[Fol. clxiii. b.]

Malach. ii.

suppose the preist leif nocht sa perfitly as he is bound, and also is nocht sa exemplaire to the pepil as is requirit to his vocatioun, yit the pepil suld nochttheles heir his Mes and ressave fra him the sacramentis, because that the vertew and effect of the sacrament standis nocht in the gudnes and meritis of the minister, bot allanerly in the gudnes and meritis of our salviour Christ, sa that the evil of the minister stoppis nocht the effect of the sacrament.

[Fol. clxiiii. a.] The fift thing to be notit in this matir is, that the powar of ane bischop is to minister certane sacramentis, quhilk the simpil preistis may nocht do, and also powar of jurisdictioun in preeminence and dignitie abone ane simpil preist. To the preist that hes allanerly the sacrament of Ordour, pertenis to minister the word of God, and the sacramentis afore rehersit, to pray for the pepil, bot to ane bischop pertenis the same thre effectis specially and principally as successouris of the Apostils. And with that thai have the powar of jurisdictioun, be the auctoritie quhairof thai may excommunicat and curs al thame that committis grevous dedlie synnis oppinly, and ar callit to jugement and will nocht cum, or gif thai cum, thai will nocht obey the sentence of the judge of the kirk. Siclyk personis lawfully may be excommunicate, that is to say, excludit and put out of the company and communioun of faithfull pepil. Quhilk excommunicatioun is nocht gevin to thame as ane distructioun, bot as ane medicyne for thair correctioun, that be sic exclusioun, thai beand eschamit for thair falt, and also that thai ar private the participatioun of the meritis of Christ gevin be the sacramentis and also the meritis of the kirk, may returne to the obedience of the kirk, and be excommunicatioun as be ane medicinabil correctioun may amend thair lyffis, and amang the christin pepil leif lyk christin men. This powar of cursing was gevin be our salviour to the kirk, quhen he said: *Si ecclesiam non audierit, sit tibi sicut ethnicus et publicanus.* Gyf a man will nocht be obedient to the lawful command of the kirk, that is to say, of thame that hes auctoritie in the kirk, lat thame be to the as the Hethin and Publicane, that is to say, lat thame be excludit fra the company of christin pepil and thair haly communioun, even as Hethins and Publicanis ar. And as the bischope hes powar to curs siclyk men, sa hes he powar to lowse thame and assolye thame,

How cursing weil usit is ane medicyne.

Math. xviii.

[Fol. clxiiii. b.]

quhen thai ar penitent and obedient, according to the wordis of Christ sayand: *Quæcunque ligaveritis, etc.* As for uthir ordouris and digniteis of the kirk, we think thame nocht necessarie to be exponit to yow, because the knawlege of thame makis nocht mekil to your edificatioun. Math.xviii.

OF THE SACRAMENT OF MATRIMONIE.

The xiv. Cheptour.

MATRIMONYE was institute and ordanit be almychty God in Paradise afore the fal of Adam, to be ane lawfull conjunctioun of man and woman in ane continual and inseperabil fellowschip of lyfe till dede depart thame, according to the wordis that Adam said: *Relinquet homo patrem et matrem et adhærebit uxori suæ et erunt duo in carne una.* The maryit man sall laif his father and his mother, sa that he sall nocht be oblissit to dwell with thame, and he sall adheir and dwel with his wyfe, and thai sal be twa personis in ane flesche, because that thai sall bayth concurre in the generatioun of ane barne. Gen. ii.

Four convenient causis of the institution of matrimonye. [Fol. clxv. a.]

Matrimony was institute and ordanit for four principal causis. First that it mycht be the first coupil or conjunctioun of ane haly, luffand and freindly fellowschip betwene man and woman, the man to rewle, and the woman to be rewlit and obey the man, thairfor God said: *Faciamus ei adjutorium simile sibi.* Lat us mak to man ane help, lyk to him self. The secund cause was generatioun and educatioun of barnis to the service of God. Thairfor God said: *Crescite et multiplicamini et replete terram.* Grow and be multiplyit and fil the erd. The thrid cause of Matrimony was eftir the fall of Adam, to eschaip the syn of fornicatioun quhen men hes nocht the gift of chastitie, and to use the plesure of the body in the honestie of mariage. Thairfor sanct Paule sais: *Propter fornicationem unusquisque suam uxorem habeat, et unaquæque suum virum habeat.* To eschaip fornicatioun (quhen men hes nocht the gift of chastitie and hes na lawful impediment) lat ilk man have his awin wife, and ilk a woman have hir awin husband. The fourt principal cause of matrimonye was that Gen. ii. Gen. i. 1 Cor. vii.

it mycht be ane figure or takin of that maist haly and beluffit conjunctioun that was to be betwene Christ to cum and the kirk, quhilk conjunctioun was forsein and preordinate of God befor the beginning of the warld, according as sanct Paule
Ephes. i. sais: *Qui elegit nos in ipso ante mundi constitutionem.* God the eternal father hes chosin us in Christ Jesu before the beginning of the warld. And doutles matrimony is ane sacrament, that is to say, ane haly signe or takin of that same con-
[Fol. clxv. b.] junctioun that is betwene Christ and his kirk. For as be the first institutioun of matrimonie ane husband is joynit to ane wyfe, with ane band of fellowschip inseparabil till dede depart thame, sa the sonne of God Jesus Christ as ane spiritual husband, and the hail universal congregatioun of faithfull men and wemen as ane spiritual wyfe, ar couplit and joynit togidder with ane inseperabil band of faith. Thairfor S. Paul
Ephes. v. sais spekand of the band of matrimonie. *Sacramentum hoc magnum est, ego autem dico in Christo et in ecclesia.* Matrimonye is ane gret sacrament, bot I say in Christ and in the kirk. And suppose matrimonye was ordanit to sa strait and inseperabil conjunctioun of a man and a woman, yit eftir the
How the perfection of matrimony was degenerat. fal of Adame in the tyme of the law of nature and also writtin, matrimonye fell fra that perfectioun and was degenerat in twa pointis fra the first institution. For ane man maryit mony wyffes, and sumtyme a man haffand displesure at his wife wald geve to hir a libel of partising and put hir fra him and lowse the band of matrimonye. The first of thir twa pointis, quhilk is that a man mycht have syndry wyffis, specially the haly Patriarchis and kingis, as Abraham, Isaac, Jacob, David, with the laif. It was lauchful be the secret dispensatioun of God, for twa reasonis, the tane is mistik, to be ane figure that the sonne of God Jesus Christ suld cowpil to him self be the spiritual matrimonye of faith bayth ane congregatioun of Jewis, and also ane congregatioun of Gentillis, to be to him ane halye kirk. The uthir reasone is litteral, that swa mycht multiply the pepil of Israel, quhilk
[Fol. clxvi. a.] was the chosin pepil of God, amang quhom and of quhom the sonne of God was to be incarnate. And as for the secund point quhilk was partising, Moses tholit it to be usit, because of the hardnes of thair hartis, for thair was amang thame mony styf neckit proud and malicious men to thair wyffis, and

for ane litil displesure was reddye to slay thair wyffis. Thairfor to keip thame fra the gretar syn, quhilk was slaying of thair wyffis, he tholit thame to commit the les syn, quhilk was partising with thair wyffis. Bot quhen the tyme of grace was cum, quhairin it plesit the father eternal to restore be his sonne our salviour thai thingis that was in hevin and erd, he restorit also matrimonye to the perfectioun of the first institutioun. Thairfor he sais: *Qui fecit hominem ab initio, masculum et feminam fecit eos deus, et dixit, Propter hoc dimittet homo patrem et matrem, et adhærebit uxori suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quos igitur deus conjunxit, homo non separet.* He that maid man in the beginning, maid thame man and woman, and said: For this cause sall a man laif father and mother, and adheir and cleif to his wife, and thai twa sall be ane flesche. Now ar thai nocht twa than, bot ane flesche. Lat nocht man thairfor sevir or put syndry that, quhilk God hes couplit togidder. And a litill eftirhend he sais: *Moyses ob duritiam cordis vestri permisit vobis dimittere uxores vestras, ab initio autem non fuit sic. Quamobrem quicunque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, mœchatur.* Moyses because of the hardnes of your hartis sufferit yow to put away your wyffis. Nochttheles fra the begynning it was nocht sa. Bot I say to yow, quhasaevir puttis away his wyfe (except it be for fornicatioun) and maryis ane uthir, breikis matrimonye, and quhasaevir maryis hir that is devorsit, committis adultery. Thir wordis of our salviour ar expounit be his discipil and Apostil sanct Paule, sayand: *Iis qui matrimonio juncti sunt, præcipio, non ego sed dominus, uxorem a viro non discedere, quod si discesserit manere innuptam, aut viro suo reconciliari.* To thame that ar maryit lawfully, command nocht I bot our Lord, that the wyfe depart nocht fra hir husband, bot and gif sche depart fra him, lat hir remane unmaryit with ane uthir man, or ellis to be recounselit agane to her awin husband. Of thir auctoriteis quhilk we have alledgit to yow of our salviour and sanct Paule, we may gaddir twa singular conditiouns of that mariage, quhilk is amang christin men. The ane is, that matrimonye is allanerly betwene twa personis, that is say, a man and a woman, sa that it is nocht lawful for a man to have may wyffis than ane at anis: *Erunt*

Math. xix. How our salviour restorit matrimonye to the first institution.

Math. xix.

[Fol. clxvi. b.]

1 Cor. vii.

Twa singular conditiouns of the mariage that is amang christin men and wemen.

duo in carne una. Thai sall be twa personis in a flesche,
1 Cor. vii. quhilk may be confirmit be the wordis of sanct Paule: *Mulier potestatem corporis sui non habet, sed vir, similiter et vir potestatem corporis sui non habet, sed mulier.* The woman hes nocht powar of hir bodye, bot hir husband, and lykwise the man hes nocht powar of his body, bot the woman hes it. Sa it followis that the man can nocht geve the powar of his body, to may than ane. And quhen our salviour said, Quhasaevir puttis away his wife (except for fornicatioun) and maryis
[Fol clxvii. a.] ane uthir, he committis adulterie, he teichis plainly, that a man may nocht have twa wyffis. For and gif it war lawfull to have twa wyffis at anis, that man committit nocht adultery in mariage of ane uthir, his first beand alyve. Now our salviour sais plainly, that quhen he maryis ane uthir, sche beand alyve, he committis adultery. The secund conditioun, is that the band of matrimonie anis lauchfully contrackit, may nocht be dissolvit and lowsit agane be ony divorcement or partising, bot allanerly it is lowsit be the dede of the ane of thame, for trewly the partising and devorsing, quhilk our salviour sais may be done for fornicatioun, suld be understand allanerly of partising fra bed and borde, and nocht fra the band of matrimony, as it is plain be the wordis of S. Paule, quhilk sais, Lat hir be recounsalit agane to hir husband. And in the meane tyme quhasaevir maryis hir, he committis adultery. It is to be notit also, that for the same twa singular conditicuns afore rehersit, matrimonye may weil be callit a sacrament, that is to say, a takin or signe of ane haly thing, quhilk is conjunctioun of haly kirk with Christ Jesu. For as in matrimonye ane man hes bot ane wyfe with quhom he suld remane without ony partising, sa Christ Jesus hes cowplit to him self the universal kirk of christin men and wemen as ane spiritual wyfe, and will nevir parte fra hir, bot will be joynit with hir evir, heir be grace and in hevin be
[Fol. clxvii. b.] glore. Mairouir a sacrament is callit a sensibil and effecteous signe of invisibil grace, quhilk is gevin to thame that worthily ressavis the same sacrament. Now it can nocht be denyit bot that grace is gevin in the sacrament of Matrimonye to thame that ar lawfully maryit togidder, be vertew of the quhilk grace thai may keip the band maid betwene thame, that thai may lufe ane ane uthir as Christ luffit the kirk, that

thai may with diligence bring up thair barnis to the service of God, that thai may thole paciently all molestatiouns and tribulatioun of the warld, quhilk ofttymes chancis to maryit personis, that thai may thole ane ane uthir, and ane beire ane utheris imperfectioun. All thir thingis can nocht be had without the grace of God, quhilk is gevin in the sacrament of matrimonye, as it apperis plainely be the wordis of our salviour, sayand: *Quos Deus conjunxit, homo non separet.* Thai quhom God hes joynit in mariage togedder, lat na man sevir. And how can thai want the grace of God, quhom God joynis togidder, gif thai keip thair mariage conforme to the law of God? Mairouir, as in ilk ane sacrament thair is ane sensibil matir, and ane certane forme of wordis groundit apon sum special promis of God, sa thair is in the sacrament of matrimony. The sensibil matir, is the man and the woman quhilk ar faithful personis able to contract mariage. The forme of wordis is that, quhairby the ane giffis to the uthir powar of thair bodye, exprement thair consent to the same be wordis of the present tyme. Quhen the man sais to the woman, I tak the to my weddit wyfe, and the woman sais to the man, I tak the to my maryit husband, baith of thame ending thir wordis be invocatioun of God, sayand: In the name of the father, and the sonne, and the haly spreit. This consent in to carnal copulatioun, expremit be the wordis of the present tyme, is the cause of matrimony. And eftir that consent, quhen thai conjoine togidder in carnal deid, mariage is consummat and endit. The promis of God annexit to this sacrament may be gadderit be the wordis of S. Paule, quhilk he writis to Timothe on this maner, spekand of the woman: *Salvabitur per filiorum generationem, si permanserit in fide, et dilectione, et sanctificatione, cum sobrietate.* Sche sal be saffit be generation of barnis, gif sche perseveris in faith and lufe, and sanctificatioun with sobernes. And na dout bot the same promis is maid to the man, because he concurris with the woman to the generatioun of barnis be the institutioun and ordinatioun of God. Quhat is the vertew or, propir effect of matrimony? S. Augustine sais that thair is thre gret gudis of matrimony. The first is ane sacrament, be the quhilk we understand that the band of matrimonye suld nocht be lowsit be ony maner of wyse til dede of the ane parte lowse it, as

The sensibil signe of mariage.

The forme of wordis usit in the contract of mariage.

[Fol. clxviii. a.]

The promis of grace annexit to mariage.

1 Tim. ii.

The frutis or effectis of mariage.

we declarit to yow afore. The secund is fidelite or faithfulnes, quhairby we understand that maryit personis suld keip thair promis faithfully ane to ane uthir, sa that the man suld nocht have carnal deid with ony uthir woman sa lang as his lawful wyfe leiffis, and lykwise the woman suld nocht have carnal deid with ony uthir man, sa lang as hir lawful husband leiffis. The thrid is barnis, and be this we understand that gif God send thame barnis, that thai suld bring thame up in nurture and vertew, that thai may be servandis to God. And this is the principal end and cause of matrimony. And to ken gif a maryit man may syn with his wyfe, ye sall note four pointis. First that quhen maryit personis convenis togidder intendand to bring furth barnis to the service of God, nocht only thai syn nocht bot thai have merit and pleise God in sa doing. Secundly, quhen a maryit man hes carnal deid with his wyfe intendand allanerly to keip hir fra fornicatioun and adultery, requirit to do the same be hir, lykwise he synnis nocht, bot dois ane deid of justice and rychteousnes. Thridly, quhen ane maryit man hes carnal deid with his wyfe, nocht intendand procreatioun of barnis, nother eschewing fornicatioun of his wyfe, bot movit with the fragilitie of his nature, intendand to keip him self fra fornicatioun, lykwise he synnis nocht.

[Fol. clxviii. b.]

How ane maryit man may synne with his wyfe.

Fourtly, quhen he kennis his wyfe carnally, nocht intendand procreatioun of barnis, nor eschewing of fornicatioun of his wyfe or of him self, bot intendand principally to fulfill the lust of his body, and thairin puttis his felicitie, he synnis grevously. Thairfor lat thame abstene for a tyme (eftir sanct Paulis counsale) to pray and to ressave Christis body. To quhom be all honour. Amen.

1 Cor. vii.

DE MODO ORANDI DEVM.

[Fol. clxix. a.]

OF THE MANER HOW CHRISTIN MEN AND WEMEN SULD MAK THAIR PRAYER TO GOD.

The first Cheptour.

ANTE orationem præpara animam tuam. The wisman giffis the counsale, O christin man and woman, to prepare thi mynd afore thi prayer. That is to say, afore thow begyn to mak thi prayer, tak gud tent that thow mak it with sic ane mynd, that it may be acceptabil to God, and hard of him. Thairfor thow sal understand, that thair is thre vertewis, quhairwith thou suld prepare thi mynd afore thi prayer. The first is faith. The secund is hoip. The thrid is cherite. First that thi prayer may be plesand to God and hard with him, mak it with ane trew faith. For sen prayer is nocht ellis bot lyfting up of thi hart to God, and to ask fra him all thingis, quhilk becummis the to ask, quhow can thou pray gif thow want faith? quhow can thow lyft up thi mynd to God without faith? According as Sanct Paule sayis: *Quomodo invocabunt, in quem non crediderunt?* ☞ Quhow can men mak invocatioun and prayer to God, in quhom thai have na beleif? Veraily it can nocht be. Thi faith O christin man teichis the twa thyngis.

Eccles. xviii.

Praer suld be maide with ane treu faith.

Rom. x.

Faith techis twa thingis necessarie to be hade in making of our praer.

The ane is to ken thi awin povertie, thi awin myserabyll stait, quhairin thow standis baith in body and saule. Thy faith techis the on the uther part, the hie Majestie of God, his almychty powar and gud wyll towart the. Quhairfor O christin man afore thou begyn to mak thy prayar, prepair thy mynd with faith, consyddir the gret myster, quhilk thou hes of the helpe of God. Set afore thy eine al thy infirmiteis. Remembir that thow art erd, and to the erd thow sall gang. Consyddir that all men ar lyke unto the grene girss, and al the glore of man is lyke to the flour that growis amang the gyrss, as sayis the Propheit Esaye. Quhair to aggreis King David sayand in the Psalme: Man is maid lyke unto vanite,

[Fol. clxix. b.]

Be the licht of our faith we sulde knaw our awin gret miserie et povertye.

Esaye xl.

Psal. cxliii. and his dayis passis away lyke the schaddow. Have mynde quhow thow was consavit and borne in syn, cal to thy remembrence, quhow oftymes thou hes brokin the haly promeis maid in thy Baptym, be transgressioun of the commandis of God. Thow beris daily about with the, thy ennimie, the concupiscence of thy flesche evirmair repugnant aganis thy spreit and tystand the to syn. The Devyll nevir restis, bot gangis about lyke ane rampand Lyone, seikand quhom he maye devore be dayly temptatioun. Consyddir thairfore, afore thi prayar, al thi imperfections, al thy unclenenes, all thi miserabyll estait, quhairin thow standis dayly. And than lyft up thy mynd agane to God, and be thi faith, behald and se the gret gudnes of God towart the, quhilk standis in thir thre special poyntis.

Be the licht of our faith we sulde behauld and se the gret gudnes of God towart us.

First he hes gyffin command to the, and biddis the pray to hym for grace, helpe, and succoure.

[Fol. clxx. a.]

Secundlie, he hes promissit to heir thy prayar and to grant to the his grace, helpe, and singulare protectioun, in all thi perrells. Thridlie, he hes lernit the quhow thow sulde praye, and quhat thow suld say to hym. Ask sayis he, and it sal be gyffin to you, seik and ye sall fynd, knock, and it sal be openit to yow. Gyff carnell fathers (quha is evyll) gyff thaire sonnis gude gyftis, meklemair your Hevinlie father sall geve the gude Spreit to thame that askis hym. We wate nocht quhou we suld pray bot the spreit helpis our waiknes, and prayis for us with untellabyl sychis, nocht sa understanding that the haly spreit prayis for us, because he is God, bot that he inspyris and movis oure hartis be his grace, and makis us abyll to pray. He garris us pray, in the name of Christ, of quhome we have ane promis to be hard, quhen we aske ony thing in his name. Heir his promeis, gyff ye aske the fader ony thing in my name, he sal gyf it to you (that is to say) quhen saever ye aske ony thyng that belangis to youre eternall salvatioun, my Father sall gyff it to yow. Heir thow may se, that God is mair sollyst for us thane we ar our self, for he provokis us to ask, and biddis us aske, he is reddear to geve, thane we ar to resave, because that he hes promeisit to heir us quhen sa ever we ask throw faith. Ye as sancte Paule sayis, he may and wyl do abone the thing that we think or understand.

Math. vii. Luc. xi.

Rom. viii.

Joan. xiv.

The secund vertew requirit to the preparatioun of thi mynd afore thi prayer is hoip, quhilk suld have twa properteis. ¶ First thow sulde put na dout, bot that God will fulfil his promis maid to the in special, quhilk is this: *Omnia quæcunque orantes petitis, credite quia accipietis.* I say to yow sais Christ, al thingis quhatsumevir ye ask in your prayer, trow that ye sall get thame, and thai sall cum to yow. And to put us out of all dout, he gyffis ane similitude, quhilk is abil to bring all men out of disperatioun. Gyf ony of yow askis his father breid will he geve to him a stane? Or gif he ask fysche at his father, wil his father geve to him a serpent? or gif he ask at his father ane egge, will his father geve to him ane Scorpioun? Gyf thairfor ye beand evil, hes the wit to geve to your sonnes thai thingis that ar gud, mekil mair your hevinly father quhilk is gud of his awin nature and allanerly gud sall geve his gud spreit to thame that askis him. And of this we suld nocht dout, according as Sanct James sais: *Postulet autem in fide nihil hæsitans.* Lat him that wantis wisdome, ask it of God with ane suir confidence to get it, and lat him nocht dout of it, bot that God baith may and will grant it to him, for he that doutis, is lyk to a wall of the see, quhilk is movit and drevin about with the wynd. Lat nocht sic a man think to get ony thing fra God. The secund propertie of hoip, quhilk we suld have in our prayar is perseverance and pacience, to await paciently with lang sufferance quhil God heir our prayar. We suld nocht prescrive to God ony special tyme to heir our prayer, bot paciently commit all to God baith the maner of our helping and the tyme, according as the Prophet commandis in the Psalme, sayand: *Expecta dominum, viriliter age, confortetur cor tuum, et sustine dominum.* Wait apon our Lord, do all thi deidis stoutly, lat thi hart be of gud comfort and thole our Lord to wyrk all thingis to his pleisure. Ane notabil exempil of this we have in the historye of Judith, quhen that haly woman understud that Ozeas the cheif prince or rewlar had promissit to geve ouir the citie, callit Bethulia, to the Assyrianis, gif God had send thame na help within v. dais, sche repressit thame scharply sayand: quhat maner of men ar ye that tempis our Lord God? This word, quhilk ye have said, is nocht ane word to provoik the mercy of God to us, bot to steir his vengence aganis us.

[Fol. clxx. b.]

Ephes. iii.

Hope the secund vertew of prayer hes ii. properteis.

Marc. xi.

Sycher confidens in the helpe off God promissid to us.

Luc. xi.

Jac. ii.

Paciens and lang sufferance committand to God, baith.

[Fol. clxxi. a.]

Psal. xxvi.

Judith viii.

Have ye set ane tyme of our lordis mercy, and assignit ane day at your will? And eftirhend sche gave to thame hir counsale and said. Lat us humil and mak our saulis meik and stand in ane lawly spreit, lat us serve him and say to him that we ar content that he schaw his mercy apon us according to his awin will, and thairfor will meikly abyde and await apon his consolatiouns. To this effect pertenis all the placis of halye scripture, quhilk biddis us pray with continuance. Sanct
1 Thess. v. Paul sais: *Sine intermissione orate.* Pray without cessing,
[Fol. clxxi. b.] that is to say, at all tymes convenient. And in ane uthir
Coloss. iv. place he sais: *Orationi instate vigilantes in ea, in gratiarum actione.* Continew in prayer, and walk in the same with
Jac. v. geving of thankis. And sanct James sais: *Multum valet deprecatio justi assidua.* The continual prayar of ane just man is of gret strenth or powar. And he confermis his saying with ane exempil, sayand: Helias was ane mortall man lyk to us, and maid his prayer, that it mycht nocht rayne apon the erd, and sa it raynit nocht, thre yeiris and sex monethis. And agane he maid his prayer to God, and the hevin gave raine, and the erd gave frute.

Charite is the thrid vertew requirit to be had in making our prayar.

The thrid vertew, quhilk preparis our mynd to devoit prayer is cheritie, to lufe God abone all thingis and our nychtbour as our self. Of the first the prophet sais in the Psalme: *Delectare in domino, et dabit tibi petitiones cordis tui.* Have plesure and delectatioun in our Lord, and he sall geve to the, the petitiouns of thi hart. Thairfor afore thow mak thi prayer, als mekil as thow may, kindil thi prayer with the lufe of God. And think quhat God hes done for the in thi creatioun, makand the to his awin ymage and lyknes. And quhair he mycht have maid the ane brutel beist, he hes maid the ane reasonabil creature. He preservis and keipis the. He hes gevin command to his angellis to gyde the fra all perellis. His will is, that all the hevins and four elementis mak the service. He giffis the meit, drink, and claith and harbory, cattel, geir, and corne, and al gud that thow hes. Besyde al this, quhen thou was perissit and condemnit to hel, and maid bond servand to the devil, haldin in the captivitie of syn, he send his awin natural son to be incarnat for thi saik, he sparit him nocht, bot for thi synnis deliverit him to the dede, quhilk willingly, obediently, luffingly and innocently tholit dede,

How we may in our prayar kindil our hartis in the lufe of God.

[Fol. clxxii. a.]

payit thi ransome, redemit the fra syn, the devil, and hel, hes weschit thi saule fra all thi synnis, hes recounsalit the agane to the eternal father, hes lowsit the fra the maledictioun of the law, hes deliverit the fra the dangear and perrel of hel, and hes conquest to the be his meritis, the kingdome of hevin, gif thow beleve in him, with ane leiffand faith that wyrkis be cherite. Gif thou wald, O christin man think on thir benefitis of God, quhilk he hes done for the, and also remember quhat he hes promisit to the in the kingdom of hevin, thou wald sone have pleisure in God, and sa he wald geve to the, the petitiouns of thi hart. And gif thou wald be ardent in the lufe of thi nychtbour, consider how lyk he is the and thou to him in al pointis of nature and grace, ye ar baith creat and maid of ane God, ye ar baith mortal men and barnis of Adame, ye dwel baith in ane house, quhilk is this present warld, ye ar baith redemit with ane blud of the sonne of God, leiffand in ane faith, regenerat with ane baptyme, ye stand baith in ane hoip, ye are baith membris of ane mistik body of Christ. God commandis the to lufe him as thi self, and to forgeve him al his offensis as thou wald be forgevin of God. Quhilk and thow do nocht, thou prayis earar agane thi self, than for thi self. Thairfor sais Christ: *Cum stabitis ad orandum, dimittite, si quid habetis adversus aliquem, ut et pater vester qui in cœlis est, dimittat vobis peccata vestra, quod si vos non dimiseritis, nec pater vester, qui in cœlis est, dimittet vobis peccata vestra.* Quhen ye stand to pray, see that ye forgeve to your nychtbouris al offencis that ye have to lay to thair charge, that lykwise your hevinly father may forgeve to yow all your synnis, bot and gif ye will nocht forgeve to your nychtbour his synnis, than your father that is in hevin sal nocht forgeve to yow your synnis. Heir thir wordis O thow unmerciful man, O thow yreful and malicious and envious man and woman, quhilk wil nocht forgeve with thi hart to thy nychtbour all his offencis done agane the, thow hes hard heir thi awin jugement, the quhilk is this. Sa lang as thow will nocht forgeve to thi nychtbour all his synnis done aganis the, sa lang sall thou nevir have thi synnis forgevin to the of God. Mairouir sayand thi Pater noster, thow askis vengeance aganis thi self. Thairfor gyf thow wald mak thi prayar faithfully, forgeve to him as thow wald be forgevin of God.

Marc. xi.

[Fol. clxxii. b.] Quha sa forgiffis nocht to thair nychbour all offensis sal nocht be hard of God in thair prayaris.

The secund Cheptour.

How the prayar of obstinat synnaris is nocht hard of God.

FOR the playner knawlege of this matir of prayar, we will propone certane questions. First, is the prayar of a synnar hard of God? Answeir. Thair is twa kindis of synnaris. Sum ar obstinate, quhilk hes na detestatioun of thair synne nor na affectioun to vertew and gud lyfe, bot hes ferme purpose to persevere in thair syn, of quhom the wisman sais in the Proverbis: *Lætantur, cum malefecerint, et exultant in rebus pessimis.* Thai ar blyth quhen thai do evil, and rejoysis in wickit thingis. Siclyk synnaris is nocht hard of God, as the blind man said: *Scimus quia deus peccatores non audit.* We knaw that God heiris nocht synnaris, quhais word is to be understand of obstinat and perseverant synnaris. And gif thow refuse the wordis of that blind man heir quhat God him self sais of synnaris: *Cum multiplicaveritis orationem non exaudiam, manus enim vestræ sanguine plenæ sunt.* Quhen ye sal multiplye your prayaris, I sall nocht heir yow, because your handis is full of blud, that is to say, your warkis ar full of syn and purpos of synne. Thair is uthir synnaris quhilk kennand be the law thair synnis, the uncleinnes, perrel and damnatioun of the same, begynnis to have displeasure of thair synnis, begynnis to feir God, to hoip in his mercye, to desyre his grace with ane humil and contrit hart, makis invocatioun and prayar to God for grace, sic ane synnar is hard of God. Exempil of the Publicane, quhilk said: O God have mercye on me a synnar, quhais prayar was hard, and yeid hayme justifyit to his house. Gang thow and do siclyk, O synful man.

Prov. ii. [Fol. clxxiii. a.]

Joan. ix.

Esaie i.

How the prayar of the penitent synnaris is hard of God.

Luc. xviii.

That fasting and almous deidis disponis a man to devoit prayar.

Secundly, quhat ar the gud deidis quhilk steiris us to fervent devotioun and prayar? Answeir. Fasting and almous, gif thai be done in faith and cheritie. Prayar is gud sais the angil to Tobias, with fasting and almous, and mair profitabil than to laye up gold in tresure. Quhow can a man lift up his mynd to God in prayer, quhen his wayme is full of meit and drink? Thairfor our salviour commandit us to walk in our prayaris, sayand: *Vigilate itaque omni tempore orantes ut digni habeamini fugere ista omnia, quæ futura sunt, et stare ante filium hominis.* Walk thairfor prayand all tyme that ye eschaip all the perrellis to cum, and stand saifly afore the sonne of man.

[Fol. clxxiii. b.]

Tob. xii.

Luc. xxi.

Now it is nocht possibil that a man may walk in prayer, bot gif he use sum tyme fasting, or at the leist gret temperance. And that almous is necessary to devot prayer it is manifest be the wordis of S. Johne the evangelist, sayand thus: He that hes the substance of this warld and seis his brother have necessitie or mister, and closis his hart fra him, quhow can the lufe of God dwel in him? Quhow can thow thairfor O man crye to God for mercy, quhilk will nocht have mercy on thi nychtbour that cryis to the for help? or quhom thow seis have mister of help? 1 Joan. iii.

The thrid questioun. Aucht we to mak lang prayeris to God? Answeir. Ye trewly, according as our salviour sais: *Oportet semper orare, et non deficere.* Ye man alwais pray and nocht cease. To the same agreis S. Paule, sayand: *Sine intermissione orate.* Pray continually and cease nocht. This continual prayer quhilk we suld alwayis mak to God, standis nocht in mony wordis, for sa it war impossibil for us to pray alwais continually and ceise nocht. Bot it is to have alwais and continually ane gud mynd to God, a fervent desyre of his mercy, ane ardent lufe to him, doand and referrand al our gud deidis to his glore. Sa doand we pray alwais and ceissis nocht fra prayer. Thow may speir agane at me. May we pray lang prayeris in wordis? Ye trewly, gif we speik thame with the faith of our hart, and devotioun of our mynd. And quhen our salviour in the evangil sais: Quhen ye pray speik nocht mony wordis. He exponis him self, sayand: as the Gentillis dois, for thai trow to be hard in thair mony wordis without faith and devotioun of thair mynd, trowand be multiplicatioun of wordis, to declare to God thair mister, and to move him to heir thair prayers as thocht God miskend our misters. Thairfor sais he, be ye nocht lyk to thame, for your hevinly father kennis quhat ye mister afore ye pray to him. Quhairfor O christin man and woman, I exhort yow to pray to God with faith hoip and cheritie, and nocht with your mouth allanerly as hypocritis dois, bot pray with hart and mouth baith. Pray in all placis; bot specially in the kirk, because it is the house of prayer. Pray at all tymes, bot specially apon the sundayis and uthir halydais (as we declarit to yow in the thrid command). And sa sall ye obtene your eternal salvatioun according to the promis of God, sayand: *Omnis qui* Luc. xviii. 1 Thess. v. How we may mak to God lang prayeris. [Fol. clxxiiii. a.] Math. viii. Johel. ii.

invocaverit nomen domini, salvus erit, All thai that makis invocatioun to the name of the Lord, sall be saiffit.

Of the pre-eminence and excellent dignitie of the Pater noster.

Amang al the prayers quhilk a christin man may say to God, thair is nane sa worthi and sa excellent, as is the prayer callit the *Pater noster.* For it was nocht compilit and gevin to us be ane Angel of hevin, or a pure man in eird, bot it was compylit and gevin to us to say be the natural sonne of God our salviour Jesus Christ, quhilk is the eternal wisdome of God. This prayer is compendious and short, to that effect that it may be easely leirit, bettir had in remembrance, that nane excuse thame of ignorance, that it may be said ofttymes without ony irksumnes. Also to declair that the vertew of prayaris standis nocht in multipilicatioun of mony wordis, bot in the devotioun of the mynd. And suppose this prayar is schort in wordis, yit it is exceding lang and profound in sentence. For in sevin petitiouns it contenis al thingis, quhilk we desyre fra God, for the weil baith of our saule and body, baith in this lyfe and in the lyfe to cum. And with that it keipis the same ordour, quhilk we aucht to keip in all our desyris and peticiouns. For first and abone all uthir thingis, we suld desyre that God be knawin, honourit, glorifyit, and magnifyit, of us and of all the pepil of the warld. And that we desyre at God in the first peticioun, sayand: *Sanctificetur nomen tuum.* Lat thi name be sanctifyit and haddin haly. In the thre petitiouns that followis, we desyre at God to geve to us all gud. First eternal, quhilk is the hyest and maist excellent, sayand: *Adveniat regnum tuum.* Lat thi kingdome cum to us. Secund, to geve us gudis spiritual, quhilk is grace and obedience to the will of God, sayand: *Fiat voluntas tua, sicut in cœlo et in terra.* Thi will be fulfillit in the eird as it is in hevin. Thridly, to geve us gudis temporall for our dayly sustentatioun, sayand: *Panem nostrum quotidianum da nobis hodie.* Geve us this day our dayly breid. In the thre last petitiouns we desyre at God to delivir us fra all evil. First fra synne and eternal dede quhilk is the reward of synne, sayand: *Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.* Forgeve us our dettis and trespassis, as we forgeve to thame that trespassis aganis us. Secundly, fra paynis spiritual, quhilk is to be ouircum in tentatioun, sayand: *Et ne nos inducas in tentationem.* Leid us nocht into tenta-

[Fol. clxxiiii. b.]

[Fol. clxxv. a.]

tioun. Last of all we desyre God to delivir us fra paynis temporal, sayand: *Sed libera nos a malo.* Bot delivir us fra evil. *Amen.* That sa be it we pray the. Breifly, this prayar of our Lord is sa profound, sa aboundant, and sa plenteous in sentence, that thair is na prayer maid be man, quhidder it be writtin in the auld testament or the new, bot the soume and the effect of that prayer is contenit and askit in ane of thir sevin petitiouns. Quhairfor O christin man and weman say thi *Pater noster* to God oft tymes distinctlie and devoitly, and dout nocht bot quhen thow sais this prayer, in effect thow sais all gud prayeris. Nochttheles all uthir prayers set out at mair lenth to the same effect is commendabil, and louabil, as declaratioun of the same.

THE PRAYER OF OUR LORD IN LATYNE. [Fol. clxxv. b.]

PATER Noster qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum, da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem. Sed libera nos a malo. Amen.

The same Prayer of our Lord In Inglis.

O OUR Father quhilk is in Hevinnis. Thy name mot be hallowit. Thy kyngdome mot cum. Thy wyll mot be done in erd, as it is in hevin. Geve us this day, our daylie breid. And forgyff us our dettis as we forgyfe our dettouris. And lede us nocht in temptatioun. Bot delyver us fra evyl. Sa be it.

The thrid Cheptour.

Sen Christ hes leirit us to call God fader we sulde praye to hym with gret confidens.

PATER noster, qui es in cœlis. O our father quhilk is in hevin. We can nocht O christin peple comprehend in our mynd, the gret gudnes of God towart us, quhilk hes leirit us, in the beginnyng of our prayar to call God our Father sayand: O our father God. This was nocht

[Fol. clxxvi. a.] usit to be done in tyme of the auld testament, for commonlie thay levit under the bondaige of the law as servandis, and sa durste nocht cal God thair father, bot Lord, quhilk is ane name of gret majestie and powar, bot he hes lerit us to call God our father, quhilk is a name of benevolence, mercy, gentylnes, and lufe. Gyff that haly Patriarche Abraham, quhilk was callit the freind of God, quhen he maid his prayar callit God his Lord, Sayand: sall I speik to my Lorde, sen I am bot
Gen. xviii. dust and asse? Mekle mair, we durst nevir have callit God our father, except that first he had lerit, and commandit us to call hym father, quhairin he hais gyffin to us gret cause to put our haill confydence in him, and to lyppin al gud fra him. Quhow hes almychtie God, maid hym self our father? Trewlie, nocht be natural generatioun, for swa, only he is father to our Salviour Jesus Christ, bot he hes maid hym self our father be adoptioun throw faith in Christ Jesu, in tyme
Joan. i. of our Baptyme, according as it is said: *Dedit eis potestatem filios dei fieri, his qui credunt in nomine ejus.* He hes gyffin
Quhate is our deuite to be done to God our father. thame powar to be the sonnis of God, and this powar he hes gyffin to thame, quhilk belevis in his name. And quhat is thy doctryne? Trewly first to honour God to loue and thank hym evirmair for al his benefitis.

Malach. i. ☞ Heir quhat he sayis be his Propheit Malachie: *Si ego pater, ubi est honor meus?* Gyff I be your father, quhair is my honour? Secundly, gyff thow be sonne of God, follow hym
Ephes. v. be imitatioun of lufe, rememberand quhat S. Paule sayis: Be ye the followars of God, as deir sonnis, and gang in lufe as Chryst hais luffit us.

[Fol. clxxvi. b.] Luc. vi. Math. v. Heir quhat our salviour sais: Be ye mercyfull as your hevinly father is mercyful. Agane he sais: Be ye perfite as your hevinly father is perfite. Quhilk perfectioun standis in lufe, that as God giffis the lycht of his sonne to gud and evil, and his rayne to just and unjust, sa suld thow lufe baith thi freindis and thi fayis for Goddis saik, and be that lufe thow schawis thi self to be the sonne of God. Thridly, and thow be the sonne of God, thow aucht to him obedience, according as
Heb. xii. sanct Paule sais: *Multo magis obtemperabimus patri spirituum.* Gyf we ar bound to be obedient to the commandis of our erdly and carnal father, mekil mair aucht we to be obedient to the commandis of our hevinly father.

Noster. Quhy sais thow *Pater noster.* Our father, earar than my father? Trewly to geve the to understand that as thow art the sonne of God be adoptioun throw faith sa is all trew christin men and wemen the barnis of God be faith, and thairfor thow aucht to lufe thame al with perfite lufe and cheritie as brethrin and sisters in God. Our hevinly doctour in this word giffis us instructioun of unitie, concord, and paice, and to pray to God for all christin pepil, kend and unkend, frend or fremmit, thi faa or enemyis. And to that effect he hes nocht leirit us to say, my father God that is in hevin, bot to saye our father God that is in hevin. We say nocht geve me this day my daily breid, bot geve us this day our daily breid. We say nocht forgeve me my dettis, bot forgeve us our dettis. We say nocht deliver me fra evil, bot deliver us fra evil, to signifie that throw faith in Christ Jesu, we ar all the sonnis of God, and thairfor the gentilman suld nocht dispyse the cottar, the richeman suld nocht dispise the pure man, the leirnit suld nocht dispise the unleirnit, according as it is writtin: *Nunquid non pater unus omnium nostrum? nunquid non unus deus creavit nos? quare ergo unusquisque nostrum despicit fratrem suum?* Have nocht we al ane father? hes nocht ane God create and maid us al? quhi thairfor dispysis ilk a man his brother? The prayar that the proud Pharisean maid was nocht acceptabil to God, because he dispysit his nychtbour the Publicane. Let us al thairfor ken our self to be brether in God, and throw faith equally sonnis to him.

Sen Christ hes leiryd us to saye to God, O our father we sulde praye to Gode, for our nychtbour as for our self.

[Fol. clxxvii. a.]

Malach. ii.

Luc. xviii.

Qui es in cœlis. Quhen thou sais: *Qui es in cœlis*, quhilk is in hevin, understand nocht that God is contenit and concludit in hevin, as the angels ar. For Salomon sais: *Quem cœli cœlorum non capiunt.* Quhom the hevins of hevins is nocht abil to tak and contene. Bot he is said to be in hevin, for als mekil that with his almychty powar, he contenis, he keipis, haldis up, and maintenis all the hevins and also all uthir creaturis, quhilk ar contenit within the compas of hevin, according as S. Paule sais: *Omnia in ipso constant.* All creaturis in him hes thair being. And sa this word *qui es in cœlis*, may nocht be trewly said, bot to God only, because that God only as he hes maid hevin and al thingis under hevin, sa he is only in al the hevins, and with his almychty powar conservis and keipis thame all in thair being. Nothir suld we think that God is

3 Reg. viii.

How God is in the hevins.

Coloss. i.

sa in hevin, that he is nocht in eird. For trewly God is in all placis be his substance, be his presence and be his powar, according as he sais: *Nonne cœlum et terram ego impleo?* Fyl nocht I, sais he, baith hevin and eird? Bot it is said specially that God is in hevin, for als mekil that in hevin he is manifestit and schawis his Godhed, his divine majestie, powar, glore, joy and blis eternal, quhilk he hes promissit to geve as reward to us al, and we persever in his faith and obedience, according as he sais: *Merces vestra multa est in cœlis.* Your reward is gret in hevin. And this word suld raise up our hartis to God and mak us stark in the hoip of eternal glore. For suppose our natural father wald awance and promote us to hie dignitie and richis, yit he hes na powar to do it. Bot our hevinly father almychty God, hes baith wil and powar to exalt us to the hie glore of hevin. Quhow can thou understand that he hes will to do it? because he hes maid him self our father. Quhow can thou ken that he hes powar to do it? because he is in hevin ane glorious God, makar and kepar of the hevin and al creaturis under hevin. Now O christin man and woman I exhort the to understand weil thir first wordis of our Lordis orisoun quhilk ar put lyk ane prologe afore the sevin petitiouns, declarand plainly that na man can say this orisoun trewly to the pleisure of God and his awin merite except he have faith, hoip and cheritie. Without faith na man can say trewly, O father God. Without cheritie to our nychtbour na man can say, trewly and meritoriously our father. And without hoip na man can say trewly, quhilk art in hevin, remitte our synnis.

Jer. xxiii.

[Fol. clxxvii. b.]

How God is in all placis and specially in hevin be manifestatioun of his glore.

Math. v.

The plain sentence of thir wordis in forme of prayer.

O our father eternal God, quhilk hes maid us and all creaturis, bot us to thi awin lyknes, and all the laif of thi creaturis for us, and gave us ouerance of al that is in erd, wattir, and aire, and causis the hevins, the sonne, the mone and the sternis to mak us service, and hes gevin command to thi angels to keip us, breifly defendis us fra all evil, and giffis us all gud. Suppose we and our forfathers, as maist unthankful creaturis hes sauld our self be synne, to the devils tyranny, and thairfor be rycht aw to dreid the as our terribil juge and condemnar, nochttheles sen it is swa that thou of thi excellent

[Fol. clxxviii. a.]

and infinite mercy, hes send thi sonne to deliver us fra the devils tyranny, dede and hel, and be him, his word, faith and baptyme, hes gottin us agane and maid us thi sonnis be adoptioun, and be him also hes biddin us call the father. We beseik the thairfor, O merciful father, eternal God, be thi natural sonne Jesus Christ, geve to us thi haly spreit, to beir witnes to our spreit that we ar thi sonnis be adoptioun, be quhom also we may cal the father with blythnes, and lippin suirly on thi fatherly and mercyfull providence and help in all trubil. Geve us grace O eternal father that we have evirmair brotherly lufe, and knaw us verraily for brethir and sisters to help ane ane uthir, and to pray ane for ane uthir to the our eternal father. Tak fra us all discorde and singular lufe of our self, and our awin profite, that we may say verraily. O our father eternal God, quhilk is in hevin, nocht inclusit in hevin, bot is in all placis be substance, presence and powar, and be faith and grace dwellis in all just men and wemen, and in the hevin empyre schawis thi eternal glore, joy and blys. Geve us grace O father eternal to have suir hoip to cum to that glore, and to be dwellars in hevin with the evirmair. Amen.

THE FIRST PETITIOUN OF OUR LORDIS ORISOUN.

[Fol. clxxviii. b.]

The iv. Cheptour.

SANCTIFICETUR nomen tuum. Hallowit be thi name. This is the first petitioun of our Lordis prayer, quhairin we ask at God our eternal father, that he may be knawin, honourit and servit be us and all the pepil of the warld. Here is twa thingis to be declarit, quhat is the name of God, and how suld it be sanctifyit. The name of God in halye scripture, betakins nocht this worde God writtin or pronouncit, bot it signifeit God him self, quhilk is namit be us, and also his almychty powar, wisdome, gudnes, rychteousnes, mercy, eternitie and divine majestie. And the name of God to be sanctifyit or hallowit is in this place as mekil to say as that God him self mycht be knawin, louit, honourit, glorifyit, magnifyit and trewly servit with hart, word, and deid, be us and

Quhat is the name of God.

How the name of God suld be sanctifiit.

How the name of God is filit be thre sortis of men.

al uthir men and wemen in the warld. And that ye may the bettir understand quhow the name of God suld be kennit and honourit, ye sall note quhow the name of God be mony men and wemen is miskennit and dishonourit. And to declair the same the scripture usis ane maner of speich, sayand that the name of God is fylit be mony men, nocht sa that the name of God, quhilk is evirmair haly and glorious in itself, and the only cause of our halynes may be filit in deid, bot that mony evil gevin men and wemen, als mekil as lyis in thame, takis fra him (be thair evil lyfe) his glore, and giffis it to his creaturis. As he sais be his Prophet Ezechiel: *Non propter vos ego faciam domus Israel, sed propter nomen sanctum meum quod polluistis in gentibus, ad quas intrastis.* O house of Israel, sais almychty God, I will nocht saif yow for your awin saik, bot for my halye name, quhilk ye have fylit amang the Gentillis, to quhom ye have enterit. Sa eftir this maner the name of God is fylit and dishonourit, first amang the Gentillis quhilk in auld tyme kennand him be his creaturis to be a God of eternal powar and majestie, wald nocht thank him serve and glorifie him as God, bot vanissit away in thair ymaginatiouns, gave the honour and glore of God, to the creaturis, worschipping men and ymagis of men, of fowlis, beistis and serpentis as goddis, and sa doing thai fylit and dishonourit the name of God. Secundly, the Jewis to this day fylis and dishonouris als mekil as lyis in thame, the glorious name of our salviour Christ because nocht only thai ressave nocht his faith, bot thai blaspheme his name in thair sinagogis to thair damnatioun. ☞ Thridly, evil christin men and wemen twa maner of wais dishonouris the name of God. First be wanting of trew faith and hoip in God, puttis mair confidence and traist in thair awin powar, in thair frendis help, and sumtyme lippinis mair in the devil be socery and witchecraft, than thai lippin in the name of God. Secundly, quhen we have ressavit the evangil of Christ amang us and ar callit christin men, yit our lyfe is plain contrair to the evangil of Christ, in sa mekil, that throw evil lyfe the name of Christ is evil spokin of amang the Jewis and Gentilis, as S. Paule sais to the Romanis: *Nomen dei per vos blasphematur inter gentes.* The name of God be yow is blasphemit amang the gentils. The common pepil usis to esteme

[Fol. clxxix. a.] Ezec. xxxvi.

Gentillis.

Rom. i.

Jewis.

Evil christin men and wemen.

[Fol. clxxix. b.] Rom. ii.

ane lord be his servands, quhen thai see honest servands, thai say thair lord is honest. And quhen they see unhonest servands thai say that the lord of thai servands is nocht honest. Lykwise, because that the infidelis, turkis and Jewis seis the evil lyfe and vicious conversatioun of christin men, thai blaspheme the halye name of our salviour and redemar Jesus Christ.

☞ Now heir the sentence of this first petitioun to be said in forme of prayar to God.

O God almychty our eternal father, geve us grace that thi name quhilk is haly, louit, and blissit in it self evirmair, and also be Angellis in hevin, mocht be knawin, thankit and louit, amang us to quhom thou hes gevin thi name to knaw and to be callit thi sonnis, and eftir thi sonnis name christin men, grant us that our myndis, our wordis and workis, our techingis, and lyfe be conforme to thi godly wil, expremit and schawin to us in thi sonnis evangil, that men seand our gud conversatioun may loue thi name, that workis all gud in us. O father geve thi grace to Turkis, Sarracenis, Paganis and Jewis, quhilk miskennis thi name and giffis thi godly name to creaturis, and blasphemis thi sonnis blud, to laif thair errour, thair ydolatrie and superstitioun, and to ken the for ane verray eternal God, and quhom thow hes send Jesus Christ. Grant gud father that evil christin men, quhilk dishonouris thi sonnis name be vicious lyfe, may be reformit in mynd, word and deid, and leid thair lyfe eftir his teching to the glore of thi name. Amen. [Fol. clxxx. a.]

THE SECUND PETITIOUN.

The fift Cheptour.

ADVENIAT regnum tuum. Let thi kingdom cum to. Behald O christin man, quhow ordourly the secund petitioun followis the first. Lyke gud barnis in the first petitioun we ask at God our eternal father, that his glorious name may be kend in all the warld, louit and glorifyit be us and all uthir men and wemen, Turkis, Jewis, and Christinis. Now in the secund petitioun we ask at God our hevinly father, to bring us to his kingdome, evirmair to be with him participant

of his eternal and glorious heretage with Christ Jesus our salvior. And for declaratioun of this petitioun, ye sall understand that thair is the kingdome of the devil, and also the kingdome of God. And as for warldly kingdomes, gife thai be weil gydit be ordour of justice, thai pertene to the kingdome of God, as sanct Paule declaris to the Romanis. And gif thai be misordourit throw wanting of justice and using of tyranny, thai pertene to the kingdome of the devil. Quhat is the kingdome of the devil, bot empyre and owrance quhilk the devil hes in the hartis of vicious men and wemen, that according to his will and command transgressis the command of God, and makis thame self servands to syn willingly consenting to his tentatiouns, drawin to his service and haldin thairin be concupiscence of the flesche, the concupiscence of the ee, and be pryde of lyfe. Of the devillis kingdome speikis sanct Paule to the Ephesianis, sayand: *Vos convivificavit, cum essetis mortui delictis et peccatis vestris, in quibus aliquando ambulastis, secundum sæculum mundi hujus, secundum principem potestatis aeris hujus spiritus, qui nunc operatur in filios diffidentiæ.* God (sais sanct Paule) hes quicknit yow, quhen ye wer dede throw trespas and synnis, quhairin in tyme bygane, ye yeid according to the course of this warld, eftir the prince that rewlis in this aer quhilk is ane spreit that now workis in the childer of unbeleif. This is the devil quhom our salviour callis the prince of this warld, that is to say, of all evil gevin pepil of the warld. And that haly man Job callis him the king of all proud men. Now let us speik of the kingdom of God, quhilk for your instructioun may be dividit in ii. kingdomes, the ane is the kingdome of grace in this warld, the uthir is the kingdome of glore in the warld to cum. Gyf ye wald knaw quhat is the kingdome of grace, sanct Paule descrivis it plainely, sayand thus: *Regnum dei est justitia, et pax et gaudium in spiritu sancto.* The kingdome of God is rychteousnes, paice and joye in the haly spreit. For quhen a christin man is justifyit be ane leiffand faith, he leiffis in paice with God, and hes gret rest and tranquilite in his conscience, he hes gret joy and blythnes quhilk the halye spreit workis in his hart, quhen he remembris that God almychty be Christ Jesu hes deliverit him fra the tyranny of the devil, the warld and the flesche. And as sanct Paule sais: *Qui eripuit nos de*

Of warldly kingdomis.

Rom. xiii.

Of the kingdome of the devil.

[Fol. clxxx. b.]

Ephes. ii.

How the devil is the prince of the warld.

Joan. xii.

Job xli.

The kingdome of God in grace and rychteousnes.

Rom. xiv.

[Fol. clxxxi. a.]

Coloss. i.

potestate tenebrarum, et transtulit in regnum filii dilectionis suæ. He hes deliverit us fra the powar of myrknes, and hes translatit and brocht us into the kingdome of his luffit sonne, sa that we may now say to our salviour: *Fecisti nos deo nostro regnum.* Thow hes maid us ane kingdome to our God. For doutles sa lang as we remaine in grace, God regnis in to us, as in to ane spiritual kingdome, and we as his faithfull pepil obeyis his commandis. Apoc. v.

The secund kingdome of God is the eternal glore and evirlasting lyfe, quhairof our salvior in his secund comming quhilk sal be apon dumis day, sall geve enterance and possessioun perpetually, quhen he sall say: *Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi.* Cum ye blissit servandis of my father, possesse the kingdome quhilk is ordanit for yow afore the begynning of the warld. The kingdome of God in glore and lyfe eternal. Math. xxv.

The sentence of this petitioun in forme of prayer to be said to God.

O hevinly and maist mercifull father we beseik the that all unfaithfull natiouns, Turkis Paganis and Jewis, quhilk throw infidelitie ar subjeckit to the kingdome of the devil, may ressave and keip the evangil of thi sonne Jesus Christ, and be ane leiffand faith entir and byde in thi spiritual kingdom of grace, maid with us thi sonnis, justifyit, and fellowis in participatioun of thi eternal heretage. Grant also O merciful father, that al men and wemen, quhilk erris agane the trew faith of haly kirk, and thairby is subjeckit to the kingdom of the devil, that thai may laif thair damnabil and condemnit hereseis, and returne agane to the trew catholik faith. Grant also that all temporal kingis and majestratis of christindome, quhilk throw thair tyranny oppressis and puttis downe thi kirk and destroyis thi pepil be unjust warris, and all uthir kingis, quhom the devil haldis in his kingdome be pryde, coveteousnes, and sensual lust and plesure, that thai may laif thair tyranny and uthir vicis, and be trew ministeris of justice under the king of all kingis and lord of all lordis, and sa to pertene to thi spiritual kingdome of grace. Grant also that thi kingdome of grace may cum to us daily mair and mair, be trew schawin of thi godly will and thi sonnis evangil and rychteousnes of faith. Geve us grace to perseveir in thi [Fol. clxxxi. b.]

louing, charitie, and christin lyfe, that thi sonnis kingdome may spreid and florische ouir all the warld be rycht faith and christin workis quhil Sathan and al thi sonnis fais be subjeckit under his feit. Grant O merciful father, that thow may sa rigne in our hartis be grace, that on the lattir day we may stand on thi rycht hand in the numbre of thame, quhom that day thou sal cal to the, and geve to us enterance and possessioun of thi glorious kingdome of hevin, thair to rigne with the, quhilk is thre personis and ane eternal God, in company and fellowschip of thi haly angellis, in joy and blis withoutin end. Amen.

[Fol. clxxxii. a.]

THE THRID PETITIOUN.

The vi. Cheptour.

FIAT voluntas tua sicut in cœlo et in terra. Thi will be fulfillit in eird as it is in hevin. Eftir that in the secund petitioun we ask at God our eternal father, that his kingdome of grace may cum to us in this warld, and finally that we may cum to his eternal kingdome in hevin. Be rycht ordour followis the thrid petitioun, quhairin we ask of God our eternal father, that his will be fulfillit be keping of his commandis. As a man that is far fra ane cietie and desyris to be in it, he man entir in and gang in the hie gait that leidis to that cietie, sa it is of us al, we ar all far fra hevin and wald faine be thair. Quhat man we do, bot entir and gang in the hie gait that leidis to hevin, quhilk is to do and fulfil the will of God according as our salviour sais: *Non omnis qui dicit mihi domine, domine, intrabit in regnum cœlorum, sed qui facit voluntatem patris mei qui in cœlis est, ipse intrabit in regnum cœlorum.* Nocht ilk man that sais to me lord, lord, sal entir into the kingdome of hevin, bot he that dois the wil of my father that is in hevin, he sal entir into the kingdome of hevin. And agane he sais: *Si vis ad vitam ingredi, serva mandata.* Gyf thow will entir in to the lyfe, keip the commandis. Thairfor be rycht ordour of this thrid petitioun, we ask at God that in us and be us, his godly will be fulfillit be keping of his commandis, quhairby we may cum to the kingdome of hevin.

The hie waie to hevin is to fulfill the wil of God schawin to us in his commandis.

Math. vii.

Math. xix.

For the plaine understanding of this petitioun, ye sall note, [Fol. clxxxii. b.] that the will of God towart us is to be considerit in twa pointis, and we ask at God, that thai may be fulfillit. First his will is that all faithfull and trew servandis to Jesus Christ sal cum to the kingdome of hevin, according as our salviour sais: *Hæc est voluntas patris mei, qui misit me, ut omnis qui videt filium, et credit in eum, habeat vitam æternam.* Joan. vi. This is the will of my father quhilk send me, that all man that seis the sonne be faithful contemplatioun, and trowis in him with ane faith that workis be lufe, he may have the lyfe eternal. This will of God is completit and fulfillit ellis in the angellis and sanctis in hevin, quhilk leiffis in the glore of God, haiffand his cleir sycht and eternal fruitioun. Thairfor we ask at God, that as his will is completit and fulfillit ellis in thame that ar blissit in hevin, sa it moucht be fulfillit also in us that ar dwelland apon the erd.

Secundly, the will of God is, that we keip his commandis, as S. Paule declaris, sayand: *Renovamini in novitate sensus vestri, ut probetis quæ sit voluntas dei bona et beneplacens et perfecta.* Rom. xii. Be ye chaungit throw the renewing of your mynd, that ye may preife quhat is that gud, that plesand, and perfite will of God. Trewly the will of God is gud, because he commandis na thing bot it is profitabil to the keiparis; his will is plesand, because his commandis ar plesant to all men and wemen that luffis him; his will is also perfite, because that all our perfectioun standis in keiping of his commandis. This will is fulfillit be all gud men and wemen, justifyit be leiffand faith in Christ Jesu, in quhom is the trew lufe of God yettit in thair hartis be the haly spreit. And the same will and command is nocht fulfillit in synnaris that leiffis in dedly synne. Now in the scripture just men ar comparit to the hevin, and synnaris to the eird. Quhairfor we ask at God in petitioun that his will and commandis may be fulfillit in synnaris as it is fulfillit in just men.

It is the will of God that all man keip his commandis.

[Fol. clxxxiii. a.]

The sentence of this petitioun to be said in forme of prayar to God is this.

O merciful father and mychty king, quhais will the angellis of hevin fulfillis all tyme willingly, luffingly and perfitly, to quhais will na creature can resist, we knaw that our hart is

ouir evil in deid, or ellis inclinit to evil at all tymes, to fulfill the awin lust, to desyre owrance, vengeance, the awin profite and pleasure, without feir and dredour of the, and plainly do all thingis contrary thi word and godly will. The devil labouris alway to gar us breik thi commandis, to mistraist the, blaspheme the, thi sonnis name and blud, and traist in him, his kingdome, pryde, superstitioun, ypocrisie and ydolatry. He rasis the warld, that is to say, evil men to despise, hait, persew and troubil all thi servandis, willing to observe and keip thi commandis. Quhairfor we beseik the, O merciful father, let us nocht follow our awin will or be dissavit with the devil, bot geve us will and lufe of thi law, to be gud be thi spreit, to fulfill thi godly will in prosperitie and adversitie, to take paciently for the glore of thi name, al troubil in [Fol. clxxxiii. b.] geir or body, ye painful dede, earar than we wilfully breik thi command. Grant us that we may with the angels of hevin be obedient to thi will, perfitely, luffingly and constantly, geve thi grace to synnaris, that thai may fulfill thi wil, as gud men dois. Gyde us al in body and saule, to be evirmair obedient to thi godly will, and thank the of all, quhat evir thow will have done with us, sa that finally we may obtene the lyfe eternal, quhilk thi wil is to be gevin to al the trew servandis of thi sonne Jesus Christ. Amen.

THE FOURT PETITIOUN.

The vii. Cheptour.

We suld ask at God our daily fude baith for body and saule.

PANEM nostrum quotidianum da nobis hodie. Geve us this day our daily breid. In the thre first petitions, we ask at God our eternal father, all thai spirituall thingis, quhilk belangis to the perfite and eternal blis of hevin, quhilk suppose thai ar begonne in this lyfe, yit thai ar alanerly completit and fulfillit in the kingdome of hevin, quhair the name of God is perfitly sanctifyit and hallowit, that is, kend perfitely to be haly, louit, honourit, and glorifyit, quhair the kingdom of glore promissit be Christ is perfitely gevin to the angels and sanctis of hevin, quhair the will of God is perfitely completit and fulfillit. Bot because that we ar all (that dwellis in this kirk militant) carnal in sum parte, and verrai fragil

and mortal creaturis, we have gret neid to be sustenit with the fude baith of body and saule. Quhilk sustentatioun we ask at God in this fourt petitioun, sayand: *Panem nostrum quotidianum da nobis hodie.* O eternal father, geve us this day our daily breid. And in thir wordis our salviour teichis us to keip us fra four gret synnis, quhilk warldly men and wemen usis to have in getting of thair corporal sustentatioun. First we suld nocht desire ouir costly, delicait and precious meat, drink and claith, bot we suld be content with sufficient and necessare sustentatioun according to our estait, degree and vocatioun, according as sanct Paule counsalis sayand: *Habentes alimenta et quibus tegamur his contenti simus.* Haifand fude and cleithing let us thairwith be content. And that we ask in this word breid, quhairby is signifyit all thingis that belangis to the necessare sustentatioun of this corporal lyfe. Secundly, we suld nocht desire our corporal sustentatioun to be gottin be wrangus wayis, as be falset, theft, spoilye, or ony injureis done to our nychtbour, bot we suld wynne our leving with our awin just and honest labouris, with lawtye, veritie, and lufe kepit to our nychtbour. And this we ask at God in this word *nostrum*, sayand: our breid, nocht uthir mennis breid, nocht uthir mennis geir, bot to leif of our awin geir justly gottin.

[Fol. clxxxiv. a.]

We may lauchfully desire of God our necessarie sustentatioun.

1 Tim. vi.

Thridly we suld nocht have ony superfluous desyre, thocht or care of our temporal leving for the tyme to cum, bot to be content with sic thingis that God sendis to us at the present tyme. And that we ask at God in this word, *quotidianum*, and in this word, *hodie*, sayand: gife us this day our daily breid. Fourtly, we suld nocht think that our meit, drink, claith with uthir warldly geir, is wynne and gottin allanerly with our awin industri, ingyne and labouris, bot we suld trow fermely that all is gevin to us be the liberal hand of God, quhilk feidis man and beist and every creature. And this faith we ar techit to have in this word, *Da*, sayand to God our eternal father: Geve thow to us our daily sustentatioun. The secund fude quhilk we suld ask dayly at God is spiritual, for the sustentatioun of our saule in a spiritual lyfe. And thair is twa sortis of this spiritual fude. The ane is the blissit sacrament of the Altare, quhilk is daily consecrate in the kirk of God, quhairin is really the verrai body and blud of our salviour

[Fol. clxxxiv. b.]

Suppose we labor for our leving, yit we suld trow that it is giffin to us be the liberal hand of God.

The fude of our saul is the sacrament of

the altare and also the word of God quhilk we suld ask at God.

Jesu Christ. Thairfor we suld ask it at God, that daily we may ressave his precious body be ane trew and leiffand faith, for the spiritual fude of our saulis. And quhen we sal ressave that blissit sacrament, that we nocht ressave it unworthily to our damnatioun, bot worthily to our salvatioun. The secund spiritual fude is the word of God according as our salviour

Math. iv. sais: *Non in solo pane vivit homo, sed in omni verbo quod procedit de ore dei.* Nocht only with corporal fude the lyfe of man is sustenit, bot with all wordis that procedis fra the mouth of God.

Than say to God this petitioun in forme of prayar eftir this maner.

[Fol. clxxxv. a.] O mercifull father almychty God, suppose thow knawis quhat we mister or evir we oppin our mouth to ask the, and forbad us to be careful for meit and claith, sayand that all

Math. vi. necessare thingis sall be gevin to us, sa that we seik first the kingdome of God, and the rychteousnes of it, nochttheles, eftir thi awin bidding we dare ask now our daily breid, quhilk is necessare to our corporal sustentatioun. Beseikand the also to feid our saulis with the cleyne word that cummis

Joan. vi. furth of thi mouth, the trew word of God. Geve us the breid

Joan. iv. that cummis furth of hevin and giffis lyfe to the warld. Geve us the wattir of lyfe, the understanding of the law be thi spreit, of the quhilk quha drinkis sall nevir be thristye. Geve us the bodye of our salviour Christ, the rycht fude of our saule, to strenth our spreit aganis the feind, that we see nevir eternal dede, bot pas with our salviour Jesus (according to his promis) fra dede to lyfe. Amen.

THE FIFT PETITIOUN.

The viii. Cheptour.

ET dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. And forgeve us our dettis, evin as

Be our dettis is signifyit our synnis. we forgeve to our dettouris. This word dettis in this petitioun is takin for synnis, as it is manifest be the evangelist sanct

[Fol. clxxxv. b.] Luc. xi. Luke rehersand the same petitioun thus: *Et dimitte nobis debita nostra, siquidem et ipsi dimittimus omni debenti nobis.* And forgeve us our synnis, gif we also forgeve all that ar

dettouris to us. And quhi ar synnis comparit to dettis? As a man quhilk is oblissit to paye ony dette to his nychtbour, be ordour of justice he suld paye it, sa a synnar bund with the band of syn, be ordour of Gods justice, is oblissit to thole paine for his syn. Thairfor our salviour in this petitioun commandis us nocht to forgeve alwais to our nychtbor his temporal dettis, for that war agane the ordour of justice, necessare to be kepit for the common weil, quhilk ordour of justice is nocht takin away be the evangel, bot earar ratifyit and confirmit manifestly. Now in thir thre last petitiouns, we ask at God our hevinly father, to deliver us fra all evil, eternal, spiritual, and temporal. And in the wordis of this petitioun we have twa lessonis gevin to us be our salviour Christ. First we suld leir alwais to be lowly and meik in our hartis, considerand that we ar al synnaris in the sycht of God. For as sanct Jhone sais: Gyf we say that we have na synne we begyle our self, and thair is na verite in us. 1 Joan. i.
Quhairto aggreis Salomon in his Proverbis: *Quis potest, di-* Prov. xx.
cere, mundum est cor meum, et purus sum a peccato: Quha may say (sais he) my hart is faire, and I am cleine fra synne? And agane he sais: *Non est homo in terra qui non peccet.* Eccles. vii.
Thair is na man bot he synnis. Also in ane uthir place: *Septies in die cadet justus, et resurget.* Ane just man sal fall sevin tymes in a day, and ryse agane. Prov. xxiv.
And suppose we may be the grace of God abstene fra al mortal and dedly synne, according as sanct Paule techis to the Romanis, sayand: [Fol. clxxxvi. a.]
Nihil damnationis est iis qui sunt in Christo Jesu, qui non se- Rom. viii.
cundum carnem ambulant. Thair is na damnatioun to thame that ar in Christ Jesu, quhilk gangis nocht eftir the flesche. Yit sa lang as we leif in this present warld, we are sa fragil and brukil, be resone of carnal concupiscence, remanand in our corrupit nature, that we can nocht abstene fra all and syndry venial synnis, sa that we have gret neid to say with the haly prophet and king David in the Psalme: *Non intres* Psal. cxlii.
in judicium cum servo tuo domine, quia non justificabitur in conspectu tuo omnis vivens. O Lord (sais he) entir nocht into jugement with thi servand, for all man leiffand sal nocht be justifyit in thi sicht, unles he have thi special grace. Thus be consideratioun of our awin infirmite and fragilite to synne, we suld meik our self in the sycht of God, kennand that as

1 Pet. v. Jac. iv. sanct Peter and sanct James sais: *Deus superbis resistit, humilibus autem dat gratiam.* God wil resist the proud man, and geve his grace to the meik. We suld thairfor with ane humil and lawly hart ask at God oure eternal father remissioun of all our synnis, and als of all paynis, quhilk justly we deserve to have for our synnis, sayand: *Dimitte nobis debita nostra.* Forgeve us our dettis, that is to say our synnis.

Secundly we suld leir in this petitioun, that the forgiffing of uthir mens offensis done to us, is ane cause and meane, to abtene remissioun of our synnis, according to the wordis of our salviour Christ: *Dimittite et dimittemini.* Forgeve and ye sall be forgevin. *Si enim dimiseritis hominibus peccata eorum, dimittet et vobis pater vester cœlestis peccata vestra. Si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra.* And ye forgeve to men thair offensis and synnis, than sal your hevinly father forgeve to yow your offensis and synnis. And gif ye forgeve thame nocht thair trespas, na mair sall your father forgeve to yow your trespassis. Gyf we keip this conditioun or pactioun giffin of God with our hart, forgiffand to our nychtbour all his offensis and faltis, then God will forgeve us.

[Fol. clxxxvi. b.] Luc. vi. Math. vi.

☞ Than say to God thi hevingly father on this maner.

O hevinly and mercifull father we considderand our awin infirmitie, fragilitie and inclinatioun to synne, quhairby we fall in synne daily, we beseik the to forgeve us al our synnis and al paynes that we have deservit for our synnis. Geve strenth to our spreit that we may fermely trow, that thow, O hevinly father, hes forgiffin to us all our synnis freely, for thi sonnis blude. And that the takin, quhilk thi sonne hes gevin to us of free forgevenes, may comfort our myndis, geve us grace to ouircum our awin wickit and revengeabil hart, to forgeve our ennemyis with our hart, lufe thame, pray for thame, do gud to thame, that sa doand we may obtene at thi mercifull hand forgevenes of all our synnis, for the meritis of thi sonne our salviour Jesus Christ. Amen.

THE SEXT PETITIOUN.

[Fol. clxxxvii. a.]

The ix. Cheptour.

ET ne nos inducas in tentationem. Leid us nocht into temptation.

As in the fift petitioun we ask at God our eternal father remissioun of all our synnis bygane, sa in this sext petitioun we ask at him his grace, quhairby we may be keipit fra falling in synne, in tyme to cum. And for the trew intelligence of this petitioun, twa thingis ar to be notit, first quhat is temptatioun, secundly quhat is it to be led in to temptatioun. For the first ye sal understand that in haly scripture, this word tempe, is als mekil to say, as to tak experience or preif of ony thing. And sa is thair ane temptatioun quhairby ane man tempis God, quhilk is alway synne. And quha tempis God? Trewly thai that but ony necessite seikis experience of the special providence and powar of God to help thame, quhen thai may be helpit uthirwais lauchfully, be the meanis of man other of thame self or of utheris. And sa to tempe God is forbiddin, quhen it is said: *Non tentabis dominum deum tuum.* Thow sall nocht tempe thi Lord God. Quhilk wordis our salviour allegit aganis the devil, quhen the devil tempit him apon the pynnacle of the tempil, and bad him fall doune or cast him self doune, sayand that thairby he could get na skaith, because that God had commandit his Angels to wait apon our salviour and keip him fra al skaith. Bot our salviour wald nocht do his wickit counsale, because he mycht cum doune uthirwayis, than to fal doune and sa tempe God. Sa christin pepil in all our besynes, dangearis and perrellis, we suld do our devoir and diligence, to help our self be that wit and strenth that God hes gevin us, and quhen our wit and powar can nocht help us, commit our cause to the providence of God and wait apon his help. Secundly, thair is temptation, quhairby God almychty tempis man, quhilk is alwais gud and profitabil to man. And quha ar thai quhom God tempis? verailly thai, to quhom God sendis ony kind of troubil and adversitie, nocht for thair subversioun or

Quhat is tentation.

Thair is temtatioun quhairby man tempis God, and that is alwais evil.

Deut. vi.

Math. iv.

[Fol. clxxxvii. b.]

Thair is temtation quhairby God tempis man and that is alwais gud.

destructioun, bot for thair probatioun and manifestatioun, that be patience and constant obedience, thai may be kend, baith to thame self and to utheris in the warld, that thai ar faithful servandis to God, sa was Abraham, Job and Tobias, with mony uthir, tempit of God and knawin to be Gods servandis. For as the wisman sais: *Vasa figuli probat fornax, homines autem justos tentatio tribulationis.* As the fyire preiffis and shawis the layme vessellis maid be ane pottar, sa temptatioun of troubil preiffis and schawis just men. For quha in tyme of troubil, bydis stedfastly in pacience and trew lufe of God and thair nychtbour, thai ar preiffit and schawin to be Gods servandis. Thridly, thair is temptatioun quhairby the devil, the flesch, and the warld tempis man and woman, quhilk is alwayis inductioun, steiring and provocatioun to vice and sin. The devil tempis man to elatioun, pryde, presumptioun, yre, wraith, infidelite, heresye, desperatioun and siclyk, gangand about lyke ane rampand lyon sekand quhom he may devoire or swallye, be consent giffing to his temptatiouns. The flesche also tempis a man to ydilnes, sweirnes, gluttonye, and lecherye, and siclyk synnis of the body. The warld that is to say, the evil giffin pepil of the warld, tempis a man to coveteousnes and sa furth. The devil is sa stark that na powar apon erd may be comparit to him, the flesche is sa familiar with us that it is part of our nature, quhilk of necessite we mon nurische and feid, and it is ane ald proverbe: Thair is na thing war than is a familiar ennymy. The warld compassis us round about, afore us, and behind us, and of ilk syde, giffis to us evil counsale, baith in wordis and evil exempil, and troubillis us with persecutioun to bring us fra the service of God, to quhais temptatiouns gif we consent with ane deliverit mynd, and freewill, to breik the command of God we synne dedely and sa incurris our awin damnatioun, according as it is written: *Anima, quæ peccaverit, ipsa morietur.* The saule that synnis, the same sal dee, be tholing eternal payne. And as sanct Paule sais to the Romanis: *Stipendia peccati mors.* The waige of synne is dede eternal. We suld thairfor remembir the gret powar, subtilte, craft and malice of the devil quhilk ofttymes usis the flesche and the warld, as his instrumentis of temptatioun aganis us, to dissave us, to bring us to synne and finally to the paynis of

Eccles. xxvii.

[Fol. clxxxviii. a.]

1 Pet. v.

Ezec. xviii.

Rom. vi.

[Fol. clxxxviii. b.]

hel. On the uthir parte we suld remember our awin imperfectioun, infirmitie and weiknes, how of our awin powar and strenth we ar unabil to resist him. We suld thairfor ask at God our eternal father, to geve us his grace, quhairby we may keip us fra consenting to thair temptatiouns, for and we consent nocht, we resist thame, gif we resist thame, we ouircum thame, and gif we ouircum thame we sal be crownit with the crowne of glore in the kingdome of hevin.

Quhat is it to be led in to temtatioun.

The secund word heir to be notit, is led in to temptatioun, quhilk signifyis to be ouircummit be temptatioun, and fal actually in to temptatioun. For to be tempit it is na synne, ye temptatioun man be had and tholit sumtyme, to mak us ken our awin infirmitie, and keip us in meiknes and grace, and als to geve us occasioun of spiritual battel, quhairin we fychtand lawfully as trew knychtis of Christ Jesu, may finally be crownit in hevin. Bot it is evil to be ouircummit in temptatioun, that is, to consent to the evil temptatioun, quhilk is alwais damnabil.

Now O Christin man thow may pray this petitioun to God in this maner.

Sen swa it is O merciful father, that all our lyfe apon eird is ane continual battel, and that with sic ennemyis, that we can nocht eschaip thair temptatioun, geve us grace to refraine our hartis fra consenting to thair temptatioun: geve us grace sa to nurische our flesch that we nurisch nocht alswa the synful lust and concupiscence of the flesche. [Fol. clxxxix. a.] Geve us grace sa to leif in cumpany of warldly pepil, that we be nocht drawin to evil be thair evil counsale and exempil or persecutioun. Geve us grace, strenth and powar sa be faith to resist the powar of the devil, that we be nocht ouircummit be his subtil provocations. Laif us nocht to our awin febilnes, nother geve him leif to exerce apon us his crewelnes, bot geve us spiritual strenth to stand stoutly aganis him. Belt our loynyeis with verite. Put apon us the brest plait of rychteousnes. Let the fete of our mind (quhilk ar our affectiouns) be schod with the evangil of paice. Abone al thingis geve us grace to take hald of the bucklar of faith, quhairwith we may slokkin the fyiry dartis of the wickit spreit. Put on our hede the helmonte of salvatioun. Let us alwais beare in our

Ephes. vi.

hand the sword of the spreit quhilk, is thi haly word, that with this spiritual harnes, armour and weapons, we may easely ouircum all our spiritual ennemyis, and finally obtene the croune of glore, quhilk thow hes preparit and promissit to all thi servandis. Amen.

THE SEVINT PETITIOUN.

The x. Cheptour.

SED libera nos a malo. Amen. Bot delivir us fra evil. Amen. Ye hard, O christin pepil, quhow we ask at God our eternal father remissioun of our synnis bygane, and also that we may be his grace eschaip the dangear of all temptatiouns, and sa fall nocht agane to dedely synne. Now last of all we ask at God our mercyfull father to deliver us fra evil. And this is ane general petitoun aganis all evil eternal, spiritual, and corporal or temporal, bot because that we have schawin to yow afore of synne, and the paynis eternal that followis synne. Now we think it expedient to speik of temporal evil, quhilk is tribulatioun, afflictioun, and adversite of this warld. It is thairfor to be notit, that almychty God deliveris his servandis and barnis be adoptioun fra troubil and adversitie of this present warld thre maner of wayis. First quhen he preservis and kepis a man fra gret troubil and adversitie, doand lyk ane wyse medicinar, quhilk giffis nocht a stark medicyne to a waik man, bot consideris the strenth of the seik man, and thaireftir giffis to him ane medicyne. Sa almychty God sumtyme preservis and kepis his waik servandis fra gret troubil, because thair powar of spiritual resistence is bot litill. Sa it was said to ane certane bischop in the buke of the Apocalips: *Ecce dedi coram te ostium apertum, quod nemo potest claudere, quia modicam habes virtutem.* Behald I have gevin afore the ane oppin dure quhilk na man can clois, because that thow hes bot smale strenth. Secundly, quhen God sendis to his servandis gret troubil and adversite, and with that he giffis thame gret grace of pacience throw spiritual consolatioun, quhilk thai consave be the haly spreit, in sa mekil that thai ar blith of troubil and gloris in the same, according as S. Paule sais of him self and sic lyk as he was: *Supra modum*

[Fol. clxxxix. b.]

How God deliveris his servandis fra temporal trubil thre maner of wayis.

Apoc. iii.

[Fol. cxc. a.]

gravati sumus, supra virtutem nostram. Abone mesure we ar troublit, abone our awin powar. That is to say, nocht abil to resist that troubil with our awin powar. Nochttheles he sais agane in ane uthir place: *Sed qui consolatur humiles consolatus est nos deus.* Bot God quhilk comfortis all meik and lawly men, hes gevin consolatioun to us. Likwise the Prophet sais in the Psalme: *Secundum multitudinem dolorum meorum in corde meo consolationes tuæ lætificaverunt animam meam.* According to the dolour and troubil that was in my hart, thi consolatiouns hes maid my saule blyth. Thridly, quhen God sendis gret troubil, he providis sa, that the troubil enduris and lestis bot schort tyme, according as it is writtin: *Post tempestatem tranquillum facis.* O gud lord, eftir a storme, thou sendis faire weddir. Thus O christin pepil we suld nocht feir the troubils of this present warld, kennand that God will geve to his servandis spiritual consolatioun in thame, and also mak thame schorte as he thinkis to us expedient. And trewly all the afflictiouns and troubils of this warld, is verai schort, gif thai be comparit to the gret blythnes and eternal joy, quhilk salbe gevin to thame that tholis trubil paciently heir in this warld for Gods saik. Here quhat S. Paule sais: *Id quod in præsenti est momentaneum et leve tribulationis nostræ, supra modum in sublimitate, æternum gloriæ pondus operatur in nobis.* The troubil that we thole in this present tyme, gif it be comparit to the warld to cum, it lestis bot a moment of ane hour, and is lycht and easy throw the consolatioun of God. Attour it workis ane exceding and ane eternal wecht of glore in us.

2 Cor. i.

2 Cor. vii.

Psal. xciii.

Tob. iii.

1 Cor. x.

2 Cor. iv.

The prayer to be said to God contenit in this petitioun. [Fol. cxc. b.]

O mychty and merciful father God eternal, quhilk correckis and chastice thame quhom thow luffis, and scurgis with temporal adversitie all thai sonnis, quhom thow ressavis to thi favoure, thow forgiffis thame thair synnis in tyme of thair troubil. Thow will oft tymes wound thame and cuir thair woundis agane, thi hand strikis thame and heilis thame agane. Geve us grace gud Lord, that we neglect nocht thi discipline and fatherly correctioun, bot quhen it is thi godly will to send us temporal adversite, we beseik the geve us also spiritual consolatioun and confort in thame, throw hoip of the

Heb. xii.

Tob. iii.

Job v.

eternal joy and glore to cum. And nocht according to our sensual will, bot according to thi godly will, delivir us fra all dangears and perrellis of fyre and wattir, of fyirflauchtis and thundir, of hungar and derth, seditioun and battel of pleyis and cummar, seiknes and pestilence, prisone and bannissing, unprovidit and suddane dede, and uthir adversiteis, calamiteis, and troubils of this present warld, sa that be thame we be nocht ouircummit in our mynd be unpacience, murmure or ony uthir synne contrary to thi godly will. And quhen it pleisis the to send ony of thame to us for our probatioun and just correctioun, geve us also patience, conforte and consolatioun, that we may be in this warld sa correckit and punissit with thi merciful hand, that we may eschaip the paynis eternal. Amen. Sa be it.

[Fol. cxci. a.]

THE PREFACE TO THE SALUTATIOUN OF THE ANGEL GABRIEL.

AS ye have hard ane breif expositioun of the prayer of our Lord, callit the *Pater noster*, sa we think it expedient for your instructioun and spiritual edificatioun, to sette furth to yow ane plaine declaratioun of that hevinly salutatioun quhilk the haly Angel Gabriel (send fra the blissit Trinite) proponit reverently to the glorious ladye the virgine Marie, quhen he come to schaw to hir the blissit incarnatioun of the sonne of God. And this we aucht to do for sindry convenient causis. First to keip the lawdabil custome of haly kirk, quhilk commonly usis to say the same salutatioun eftir and with the *Pater noster*. Attour our mother the haly kirk hes had ane use sen the Apostillis hitherto, to propone till all young scholaris and leirnaris of Christis religioun, certane principallis and general documentis, for thair necessarie instructioun in the doctrin of our salviour Christ, amang the quhilk the same hivinly salutatioun was gevin to be leirnit and to be said with the *Pater noster*.

Secundly, because the same salutatioun suld be comptit ane of the special prayars that a christin man and woman aucht to say, for suppose thair is nocht in it ony special petitioun expremit yit quhen it is said distinctly, reverently,

[Fol. cxci. b.]

and devoitly it steris up our myndis in the faith of the blissit incarnatioun of Christ, it mevis us to comtemplation and remembrance of the gret benefitis of God, and specially that he hes gevin him self to us, it warnis us to loif God and thank him for the same blissit incarnatioun, it garris us understand the excellent dignite of the virgine Marie, quhilk was chosin to be the mother of God, it causis us to honour God in hir, and also hir in God, it mevis the glorious virgine to mak intercessioun to hir sonne for us, and finally God almychty seand our meiknes, our faith, our contemplatioun, our louing and thankis geving, our intercessioun to his mother, will have mercy apon us. And quhen this salutatioun is said on this maner, it is ane of the four kindis of prayeris, quhilk sanct Paule techis to be said in the kirk, writand to Timothe: *Obsecro igitur primum omnium fieri obsecrationes,* 1 Tim. ii. *orationes, postulationes, gratiarum actiones pro omnibus hominibus, etc.* I beseik yow thairfor, first of all that thair be maid in the kirk of God for all men, obsecratiouns, oresonis, petitiouns, and giffing of thankis. Obsecratioun is supplicatioun maid to God with the rehersing of sum propertie of God or of sum mistery of our salviour, as quhen we say, Lord for the glorie of thi name have mercy on us, for thi blissit incarnatioun, bittir passioun, mychty resurrectioun, glorious ascensioun and siclyk. Orisone is elevatioun of our myndis to God, contemplation of his divine majestie and remembrance of his benefitis. Petitioun is quhen we ask at God ony thing to us necessare. Geving of thankis, is to loif God, to thank him, maignifie and glorify him, with al our [Fol. powar. Now, gif thow speir at me, may the salutatioun of cxcii. a.] Gabriel be callit a prayar? Ye trewly, it is a oresone and giffing of thankis, quhilk ar twa kindis of prayaris eftir sanct 1 Tim. ii. Paule.

The thrid cause quhy we will declare this salutatioun to yow and exhort yow to say it devoitly, is to schaw our gratitude in doing of our dewtye to the virgine Marie. Thow seis be experience, that quhen ane king or prince sendis be ane honest gentilman ony presand of meit, or ony precious gift be ane of his awin servandis, the gentilman that ressavis this gift, will tak it blythly, reward that servand honestly, and baith for the lufe of the king that send the gift, and for the

lufe of the preciousness of the gift, he will geve honour and reverence to the messingir that beris the gift. Sa it is in this case, the king of hevin hes send to us ane excellent present and precious gift, quhen he send his sonne to be incarnat for us, the messingeir, quhilk hes deliverit this gift to us, is the glorious virgine Marie, quhilk now is in the glore of hevin, and misteris nane of our rewardis. Quhat is than our dewtie, be quhilk we ar bund to schaw our gratitude, bot to loue the virgine Marie, honour hir, thank hir, that scho hes brocht to us sa precious a presand and sa nobil a gift, quhilk we do, quhen we say to hir devoitly and reverently: *Ave Maria gratia plena, dominus tecum, etc.* Thairfor S. Augustine sais: We ar all dettouris to the blissit virgin nixt eftir Christ, to geve to hir thankis, because that scho hes consavit, borne and nurissit our salviour, and lyk a diligent mother had cure of him.

[Fol. cxcii. b.] The fourt cause is to fulfil the ordinatioun of God, quhilk is schawin to us be the prophesie that the glorious virgine

Luc. i. speikis in hir Cantikil, sayand: *Ex hoc beatam me dicent omnes generationes.* Fra this tyme all generatiouns sall call me blissit. Quhow can this prophecye of the ordinatioun of God be fulfillit, bettir then quhen we say to hir devoitly, *Ave Maria, etc.*? And suppose, Turkis, Jowis, heretikis, and fals christin men and wemen, will nocht loue the virgine Marie, and sa fulfill this prophecye, yit all trew faithfull and devoit christin men and wemen will loif and honour hir, sayand with the Angel: *Invenisti gratiam apud deum.* O glorious ladye thow hes found grace and favour at God, and also Elizabeth the mother of sanct Johne the Baptist said: *Beata quæ credidisti.* Happy art thow O glorious virgine, quhilk hes gevin credit to the messinger of God. Sa O christin man I exhort the, leir to understand trewly the same salutatioun and to say it devoitly to the glorious virgine, beseikand almychty God, that quhair he hes giffin sa gret aboundance and fulnes of grace to hir that he wald be hir intercessioun, geve to the a drope of grace quhairby thow may be saiffit and cum finally to the kingdome of hevin.

THE SALUTATIOUN OF THE ANGEL GABRIEL CALLIT THE *AVE MARIA*.

[Fol. cxciii. a.]

HAIL Marie ful of grace, our lord is with the, blissit art thow amang wemen, and blissit is the fruit of thi wambe. The first word of this salutatioun is *Ave*, als mekil to say in our mother toung as hail, be joyful and blyth. And trewly this word may weil be said to the glorious virgin Marie, hail, be joyful and blyth, because that scho had and hes gret cause of joy and blythnes. The first woman *Eva* had gret cause of displesour, sorrow and sadnes, for scho tynt the favour and grace of God, he sayand to hir: *Multiplicabo ærumnas tuas.* I sall multiplie thi sorrowis and displesouris. Scho was ouircummit with the devil, quhen scho consentit to his temptatioun, scho was ordanit eftir the fal of Adam, to bring furth her barnis with dolour and paine, God sayand to hir: *In dolore paries filios tuos.* Thow sal beir thi barnis with dolour and paine. Bot be the contrare maner, the glorious virgin had gret matir of joy and blythnes, for scho fand gret grace and had gret favour of God, the Angel sayand to hir: *Invenisti gratiam apud deum.* Thow hes found grace and favour with God. Secundly, scho ouircom the devil be faith and obedience, quhen scho said: *Ecce ancilla domini, fiat mihi secundum verbum tuum.* Behald the boundmaidin of our Lord, be it to me as thow hes said. Thridly, scho buir hir sonne Jesus Christ with gret blythnes and joy, for als mekil as scho buir him with sic ane prevelege of grace as was nevir gevin to woman, bot to hir allanerly. For in tyme of hir birth scho was baith mother and virgin, quhairfor the kirk of God syngis to hir louing: *In prole mater, in partu virgo, gaude et lætare virgo mater domini.* In thi son thou art ane mother, in thi birth thow art ane virgin, be joyfull and blyth O virgin and mother of our Lord God. Suthly this salutatioun is weil begune with this word, *Ave*, to signifie that the murning, sorrow, sadnes and displesour, quhilk is cummin apon mankind be that unhappy woman Eva, is turnit to

Gen. iii.

Gen. iii.

Luc. i.

Luc. i.

[Fol. cxciii. b.]

plesour, joy and blythnes, be this glorious and happy virgin the mother of God.

Heir ye mai repeit the wordis written in the thrid artikil of the Crede in the expositioun of this word Maria.

Maria. The haly doctour Bede sais, that this word *Maria*, be interpretatioun is als mekil to say as *stella maris, vel domina*, the sterne of the see, or ane lady, quhilk name agreis weil to the glorious virgin, for als mekil as that til us quhilk ar flowand and troublit in the seis of this present warld, scho hes borne the trew and maist excellant sterne of lycht and lord of all this warld, be reasone quhairof scho may weil be callit the sterne of the see and glorious ladye.

Gratia plena. Full of grace. For the declaratioun of this word, it is to be notit, that the special grace of God workis in the saule of man twa effectis. It expellis and puttis away synne, and also it decoris the saule with mony vertewis. And trewly concerning baith thir effectis of grace, we may weil say that the glorious virgin is full of grace. Of the first spekis sanct Augustine on this maner: Except the haly virgin Marie, gif al sanctis men and wemen quhen thai levit heir in this warld, had bein sperit gif thai had bein without synne, thai wald all with ane voice have cryit, sayand thir wordis of sanct Johne: Gif we say that we have na synne, we begyle ourself and thair is na verite in us, except (I say) the haly virgin, of quhom for the honour of our lord, quhen we speik of synne, utterly I will have na mentioun. For we knaw that to hir was gevin mair grace to ouircum synne of ilk a part, because scho was maid worthi to consave and beir him, quhilk without dout had nevir synne. In thir wordis quhilk sanct Augustine sais, to ouircum syn, of ilk a part, or of all partis, he testifyis plainly that in the glorious virgin was nevir synne, venial nor mortal, sa that we may weil say to hir, *plena gratia*, full of grace, concerning the first effect of grace. The secund effect of grace, quhilk was gevin to the glorious virgin, is exponit be sanct Hierome in ane sermon quhilk he makis apon the Assumptioun of the glorious virgin, sayand thus: The virgin Mari may weil be callit full of grace, for to the laif of sanctis, grace was gevin be partis, bot to the virgin Mary the hail fulnes of grace was gevin. And that ye may understand mair plainly the perfectioun of vertew gevin to the glorious virgin, ye sall note, that almychty God hes gevin his grace to syndre halye men, ilk ane of thame in syndre

[Fol. cxciv. a.] Aug. libro de natura et gratia, cap. xxxvi.

1 Joan. i.

vertewis. For in haly scripture, in Abel is commendit simplicitie, in Enok clemens and honestie, in Noe lang suffering or langanimitie. In Abraham faith and obediens, in Isaac chastite in mariage, in Jacob lang tholing of labor, in Joseph, doing of gud for evil, in Moyses is commendit gret humilite and meiknes. In Josue, stark hoip in the help of God. In Job gret pacience in adversite. In David abstening fra taking of vengeance. In Salomon, wisdome. In Prophetis is commendit gret stoutnes of mynd, quhilk thai had in repreving of evil thingis. Sa syndre haly men, was excellent in syndre vertewis, bot doutles the glorious virgin, because scho was full of grace, scho excellit in all kind of vertew, in al gracis and giftis of the haly spreit, because scho had in hir wambe the son of God, quhilk is the well and perpetual spring of grace. [Fol. cxciv. b.]

Dominus tecum. Our lord is with the, ye trewly in the virgin Marie our Lord was, nocht only be substance, powar and presence, as he is in al creaturis, nor nocht only with his special grace, as he is in all haly men and women, bot he was alswa in hir be resaving of our manly flesche and nature, in hir his bodye was joynit to his divinitie, in hir blissit wambe he remanit the space of nyne monethis. Sanct Barnard exponis this word sayand: *Dominus tecum.* Our Lord is with the. Our Lord the sonne is with the, quhom thow consavis, our Lord the haly spreit is with the, be quhais vertew and powar thou consavis, our lord God the father is with the, quhilk hes begottin him, quhom thou consavis. Verai singlarly our lord is with the, quhilk be ane new lyfe of chastite, hes lyftit up thi mynd fra the lufe of bodily and warldly pleasoure, to the lufe and pleasure of hevinly thingis, and be meanis of his blissit incarnatioun, hes chosin the as ane haly tempil to his godhed and divine majestie. Sa O christin pepil, ye may easely understand that our Lord God was with the virgin Marie, mair excellently, than evir he was with ony puir creature. [Fol. cxcv. a.]

Benedicta tu in mulieribus. Blissit art thow amang wemen. Ye trewly, the glorious virgine is blissit abone all wemen, and thairfor to be honourit, louit and magnifyit abone all wemen, for as mekil as that all the maledictioun, quhilk come apon us be Eva, is takin away be the benedictioun gevin to Marie. And quhat is the benedictioun of God, bot collatioun of his

gracious giftis? and sen he hes gevin ma gratious giftis to the glorious virgin than he hes gevin til all uthir wemen, giffis or sall geve, quha can deny bot that the blissit virgin is blissit abone all other wemen that evir hes bene, is or sal be? For scho allanerly is nocht only ane perpetual virgin, bot also mother of the natural son of God.

Et benedictus fructus ventris tui. And blissit is the fruit of thi wame. Thir ar the wordis, quhilk that haly woman Elizabeth spak to the glorious virgin. And thai expone the wordis that gangis afore, as gif thow wald say, quhat is the cause that the halye virgin Marie is blissit abone all wemen? It is answerit thus, because that the fruit of hir wambe, quhilk is Jesus Christ the sonne of God, is blissit abone all utheris in the warld. In auld tyme thair was syndry haly wemen that buir barnis, quhilk eftir hend was haly men, bot nane of thame al was borne, or at the leist consavit without syn. The fruit of the glorious virgin was allanerly blissit, eftir sa excellent a maner, that nother he was borne nor consavit in syn, bot also it was impossibil that he mycht be consavit and borne in syn, because he is baith God and man. He blissit the conceptioun of his mother the virgin Marie, quhen he preservit hir fra original syn. He blissit the nativitie of the prophet Jeremy and S. Johne the Baptist, quhen he sanctifyit thame baith in thair motheris wambe, afore that thai war borne in this warld. Sa lat us conclude beleiffand fermely that blissit is the fruit of the wambe of the glorious virgin, our salviour Jesus Christ, to quhom with the father and the haly spreit, be honour and glore for evir and evir. Amen.

[Fol. cxcv. b.]

ANE DECLARATIOUN SCHAWAND TO QUHEM WE SULD PRAY, AND FOR QUHOM.

BECAUSE ye have hard quhow ye suld prepare your myndis afore your prayar, now for your gretar instructioun ye sall have twa questiouns declarit to yow. First to quhom we suld pray? The secund, for quhom we suld

pray? Answeir to the first questioun standis in thre veriteis. The first is, we suld pray to almychty God to geve us his grace, his help or giftis till us necessary, and profitabil. For it is God only that be his awin propir powar and vertew, giffis grace and all gud to us necessarie, spiritual and eternal, according as S. James sais: *Omne datum optimum et omne donum perfectum, desursum est descendens a patre luminum.* All gud giftis and all perfit giftis, is fra abone descendand and cumand fra the father of lycht. And that he is the giffar of all temporal guddis, the prophet in the Psalme testifyis sayand: *Oculi omnium in te sperant domine, et tu das escam illorum in tempore opportuno, aperis tu manum tuam et imples omne animal benedictione.* The eyene of all creaturis hoipis in the gud Lord, and thou giffis thame fude in tyme convenient, thow oppinnis thi hand and fulfillis all creaturis leiffand, with thi benesone and gracious giftis. To God thairfor allanerly we suld pray as giffar of all gudnes. The secund is this, we suld pray to gud men and wemen leiffand heir in this warld, desirand thame to pray for us to God, that be thair prayaris we may obtene the grace and help of God. Ane storie of this we have in the buke of Genesis, quhen almychty God had repreiffit Abimalech the king of Geraris, for taking to him Abrahams wife, callit Sara. He said thus to Abimalech the king: *Nunc igitur redde uxorem viro suo, et orabit pro te, quia propheta est, et vives.* Geve agane this wife to hir husband, and he sal pray for the, because he is a prophet, and sa thou sal leif and eschaipe my punitioun. Quhen the king had restorit agane Sara til Abraham hir husband, Abraham maid his prayar to God, for the king and all his house, then God almychty helit Abimalechis wyfe and all hir wemen, quhilk be the punitioun of God, was maid barrat and unabil to consave and beir barnis.

[Fol. cxcvi. a.]

Jac. i.

Psal. cxliv.

Gen. xx.

Now sen God almychty bad Abimalech require Abraham to praye for him, quhy suld nocht we likwais desire gud men and wemen to pray to God for us? And siclik exempil we reid in the buke of Job, that his thre freindis disputand lang tyme with him, and in thair disputatioun thai offendit God, quhairfor God gef thame command to gang to Job and require him to pray for thame to God that be Jobs prayar the same thre men mycht eschaip the punitioun of God:

[Fol. cxcvi. b.]

Job xlii.

Sa thai did, Job prayit for thame and God was plesit, sa suld we require gud men and wemen to pray for us. And sen the Apostil sanct Paule that chosin veschel of God, requirit and desirit the Ephesianis, Romanis and the Hebrewis to praye for him, mekil mair suld we miserabil synnaris desire utheris to pray for us. The thrid trew saying is this, gif we may lauchfully desire thame that ar leiffand here in this warld to praye for us, mekil mair it followis that we may pray the angellis and sanctis of hevin to pray for us, quhilk beand present with God in glore, thai ar mair ardent and fervent in cheritie toward us, than thai war quhen thai leiffit in this warld. And thairfor na man suld dout, bot that sanctis pray for our salvatioun, kennand perfitly that thai can nocht be consumat and maid perfite in the glore of baith body and saule, quhil we cum to thair cumpany and be glorifyit with thame in body and saule. Heir quhat S. Jherome sais of this matir writand aganis Vigilantius ane heretyk, quhais heresye was that the sanctis of hevin prayis nocht for us. Thir ar the wordis of S. Jherome: *Si Apostoli et Martyres, adhuc in corpore constituti, possunt orare pro cæteris, quando de se adhuc debent esse solliciti, quanto magis post victorias, coronas, et triumphos?* Gyf the Apostillis and Martyris yit beand in this mortal bodye, mycht pray for utheris, quhen thai suld be besy and diligent for thair awin help and salvatioun, quhow mekil mair may thai pray for us now being in hevin, eftir that thai have victorie of all thair ennemyis, the croune of glore, and triumphant joy and blythnes? That ane man Moyses be his prayar obtenit fra God remissioun and forgifnes of sax hundreth thousand armit men. And S. Stevin the followar of his Lord and maister Jesus Christ, prayit for thame that persecutit him, and eftir hend that thai come to the presence and cumpany of Christ in the glore of hevin, sall thai be les abil to help us with thair prayaris? The Apostil sanct Paul, quhen he was in the schip in perrel of drowning, he maid his prayar to God, and obtenit the lyfe of twa hundreth sevinty and sax personis, quhilk was with him in the same schip. And quhen he is departit of this warld and come to the presence of Christ in hevin, was he stoppit fra all praying? And nocht abil to help thame with his prayar, quhilk throw out all the warld be his preching of the evangil beleiffit in Jesus Christ? As he

Heb. vi. Rom. xv. Ephes. vi.

Heb. xi.

Hieron. contra Vigilantium. [Fol. cxcvii. a.]

Exod. xxxii.

Act. viii.

Act. xxvii.

mycht say plainely, the sanctis of hevin is mair abil to help now with thair prayaris, than thai war quhen thai leiffit in this present lyfe, because that thai ar with God mair fimiliar and mair ardent in lufe and cheritie, than thai culd be in this present warld. Sa na christin man suld dout bot that the sanctis of hevin prayis for us continually, and thairfor we suld desire at God our eternal father, to heir and grant the prayaris quhilk the sanctis makis to his divine majestie for us, that we at all tymes may be defendit be the help of his godly protectioun. We beleif with our hart, and confesse with our mouth, that our salviour Jesus Christ is only the mediatour of our redemptioun, for he only be the meritis of his bittir passion, hes payit the pryce of our raunsome, and hes deliverit us fra synne, the devil, and hel. Nochttheles, we suld beleif that the sanctis of hevin ar to us mediatouris, nocht of our redemptioun, bot allanerly be the way of intercessioun, and under God and eftir Christ Jesu patronis and helparis of al faithful men and wemen, quhilk faithfully desyris thair prayars. And quhairto will thou O christian man be sa curious, as to speir gif the sanctis of hevin kennis our prayars or na? Put away that vaine curiositie, and beleif as the haly catholyk kirk of God beleiffis, quhilk as S. Paule sais, is the house of God, the fundament and pillar of veritie. Trow fermely that the kirk of God is gydit in forme and maner of praying, be the directioun of the haly gaist, quhilk is the spreit of verite, and continually techis the kirk to have and use the plain veritie. Thow suld thairfor pray as the kirk prayis, quhilk in the Latanyes prayis to God the father, the sonne, and the haly spreit, to geve us grace and mercy and also prayis to the sanctis of hevin, as intercessouris to pray for us to God, that we may be thair prayaris obtene the mercy of God. Na man that is leirnit in the halye wrete can denye, bot that ane blissit Angel kennis our prayar, takis it, offeris and presentis it to the presence of Goddis majestie, evin sa dout nocht bot that the sanctis of hevin kennis our prayaris, because thai ar equale in glore with the angellis, thai have the same sycht of God that the angellis hes, and thairfor thai may se our prayaris in the same eternal and glorious myrrour of the godhed, quhairin the angellis seis and kennis our prayaris, according as it plesis almychty God to revele

[Fol. cxcvii. b.]

1 Tim. iii.

[Fol. cxcviii. a.]

or manifest to thame for our help and succour. It wald be lang to reherse the sayingis of al the catholyk doctouris concerning this mattir, yit it suld nocht be tedious to yow to heir the wordis of S. Hierome, quhilk as he was ane of the ald doctouris of the kirk within four hundreth yeris eftir the passioun of Christ sa was he ane of the maist excellent cleirkis, quhilk florissit in the kirk of God sen the tyme of the Apostillis. Thir ar his wordis quhilk he sais to ane haly woman callit Paula eftir hend that scho was dede: *Vale (inquit) O Paula, et cultoris tui ultimam senectutem orationibus juva, fides et opera, tua Christo te sociant, presens facilius quod postulas impetrabis.* Fairweil (sais he) O Paula, and help with thi prayaris the last aige of thi servand. Thi faith and thi workis hes joynit and copulat the to Christ, thairfor thow being present with him, sal obtene mair easely, that thow askis at him. Sen this nobil clerk and haly doctour sanct Hierome, maid his prayar to Paula (eftir that scho was dede) to praye for him, quhi may nocht ilk ane of us lykwais pray to ony sanct of hevin, to quhom we have devotioun, that be his prayaris we may the mair easly obtene the help of God? And think nocht, O christin man, that quhen we pray to sanctis, that we mak ony derogatioun to the meritis, intercessioun and mediatioun of our salviour Christ. For the use and custome of haly kirk, is to end and conclude all collectis and publik prayaris, be this clause: *Per Christum dominum nostrum.* Be Christ our Lord, to signifie that we ask at God to grant us his grace, his help, succour and giftis, principally for the meritis of Christ Jesu our Lord and salviour.

Hieron. in epitaphium Paulæ.

[Fol. cxcviii. b.]

☞ The secound questioun is, for quhom suld we pray? Trewly for all christin men and wemen quhilk hes mister of our prayar, quhidder thai be leiffand or dede. And because (that as we trow) na man douttis bot that we suld pray for thame that ar leiffand, we sall schortlye set furth to yow the sayingis of certane anciant catholyk doctouris, quhilk in the beginning of the kirk florissit excellently, na les in halynes of lyfe, than in trew knawlege and understanding of the word of God, to declair that we suld pray for the saulis departit remanand in Purgatory quhilk may be helpit be our prayar. *Accedens deinde venerandus antistes, precem suam super mortuum*

Dvonisius eccles. b.

peragit, precatur oratio illa divinam clementiam, ut cuncta dimittat per infirmitatem humanam admissa peccata defuncto, eumque in luce statuat et regione vivorum, in sinibus Abrahæ, Isaac et Jacob, in loco unde effugit dolor, tristitia et gemitus: hæc ille. Than (sais he) cummis the venerabil bischope and sais his prayaris ouir the ded corse, and in his prayar he beseikis the mercifull God to forgeve to that dede persone (quhais body lay afore thame to be erdit) all synnis, quhilk he had committit aganis God, be mannis infirmitie or fragiltie, and that almychty God wald bring him to the lycht and regioun of levand men, in the bosumes and resting placis of Abraham, Isaac, and Jacob, quhair thair can be na dolour, sadnes or murning. This doctour Dyonisius was discipil to S. Paule, as is the common oppinioun of the historeis. Sanct Cypriane martyr, writand to the clergie and pepil of Furnitans a citie sa callit, warnand thame, that it was decretit afore his tyme, be the bischoppis and preistis of Cartage, that na man suld ordane a preist to be ane tutour of ane testament. Quhilk thing gif ony man did, that for him, thair suld nocht be maid ony sacrifice of the altar, or ony celebratioun of publik prayaris, that is to say, that thair suld be na Mes said for his saule. Be quhais wordis it is manifest and plaine, that afore the tyme of Cypriane, quhilk was within twa hundreth yeris of Christ the kirk of God usit to pray for the saulis departit. Sanct Augustine the floure of al catholyk doctouris, quhilk hes gevin to us (be the grace of God gevin to him) the cleire lycht of trew intelligence of the word of God, in a buke that he makis, *de cura pro mortuis agenda*, of the cure and suffrage quhilk ar to be done for thame that ar departit of this warld. He exhortis all christin pepil to pray for the saulis departit, for twa reasonis. The tane is, the word of halye scripture writin in the secund buke of the Machabeis on this maner: Judas Machabeus gadderit and send to Hierusalem twelf thousand dragmas of silver, to be offerit thair in sacrifice for the synnis of thame that war dede in battel, thinkand weil and devoitly of the resurrectioun to cum. Than it followis a lytil eftirhend: *Sancta ergo et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur.* It is a haly and helsum thocht to pray for the saulis departit, that thai may be lowsit fra thair synnis. The secund reasone quhilk sanct

[Fol. cxcix. a.]

Cyprian. epist. ix.

[Fol. cxcix. b.]

Aug. in libro de cura pro mortuis agenda.

2 Mac. xii.

Augustine bringis to the same effect, is the use and custome of the haly kirk of God. Thir ar his wordis: *Non parva est universæ ecclesiæ (quæ in hac consuetudine claret) authoritas, ut in precibus sacerdotis, quæ domino deo ad ejus altare funduntur locum suum habeat etiam commemoratio mortuorum: hæc ille.* It is na lytill auctoritie of the haly kirk, quhilk usis manifestly this custome, that in the prayaris of the preist, quhilk ar said to our Lord at his altar, also ane commemoratioun or remembrance of saulis departit hes a place. The same doctour S. Augustine, in his buke of confessiouns, beseikis God to gife grace to the preistis to pray for the saulis of his father and mother, sayand on this maner: Inspire O lord my God, inspire thi servandis my brethrin, thi sonnis my maisteris, to quhom I mak service with word, hart, and leirning, that als mony of thame that reidis thir wordis, may have remembrance at thi altar, of thi servand Monica and Patrik hir husband, be quhais flesche thou brocht me to this warld, quhow, I can nocht tell etc. The same Monica, mother to sanct Augustine, a litil a fore hir dede desirit sanct Augustine hir sonne, to have remembrance of hir at the altar of our Lord, quhilk as he sais, he did with gret diligence, and also causit other preistis quhilk was in his company to do the same.

Aug. lib. ix. confessionun cap. xiii. [Fol. cc. a.]

Sanct Johne Chrisostome a Grek doctour, bischop of Constantinopil afore the tyme of sanct Augustine, quhilk for his cunnying and eloquence was callit Johne with the goldin mouth sais thus: *Abierit peccator sane, gaudere decet, peccata impedita esse, et non accumulatum malum, nitique quantum fieri potest, ut juvetur, non lachrimis, sed prece, supplicationibus, eleemosynis, oblationibus.* We grant (sais he) a synnar is departit, thairfor it becummis us to be blyth, that synnis ar ceissit, and evil is nocht hepit, and alsmekil as we may we suld labour that he may be helpit, nocht with greting, bot with prayars and supplicatioun, almous deidis and oblatiouns. And the same doctour in the same place declaris at lenth, quhow that the saulis departit may be helpit be celebratioun of the Mes.

Chrisostomus in priorem epistolam Pauli ad Corint. serm. xli. fere in fine.

[Fol. cc. b.] Johne Damascein lykwais ane Grek doctour sais thus: *Misteriorum conscii, discipuli salvatoris et sacri Apostoli, in tremendis et vivificis misteriis, memoriam fieri eorum qui fideliter dormierunt, sanxerunt.* The discipillis of our salviour, and the haly Apostillis haiffand knawlege of the misteryis of Christ,

Damas. in quodam sermone de suffragiis mortuorum.

hes decretit and ordanit in the feirfull and leiffand misteryis, remembrance suld be maid for thame quhilk hes sleppit faithfully, as he mycht say plainely, that the halye Apostillis of Jesus Christ, ordanit that the saulis quhilk departis of this warld in the leiffand faith of Jesus Christ, that thai suld be helpit be remembrance had for thame in the Mes. Sanct Gregour, quhilk amang all the bischoppis is callit maist vigilant, sais on this maner followand: *Pro obeuntibus quippe consulnisse cognosceris, si liceat pro eis oblationes offerre, sancta sic tenet ecclesia, ut quisque pro mortuis vere christianis offerat oblationes, atque presbyter eorum faciat memoriam. Et quamvis peccatis omnes subjiciamur, congruit tamen, ut sacerdos pro mortuis catholicis memoriam faciat et intercedat.* Thow art kennit to have askit counsale as concerning thame that ar departit fra this warld, gif it be lesum to mak oblatiouns for thame. The haly kirk haldis this, that ilk a man and woman may offerre oblatiouns for thame that ar dede, gif thai be trew christin men and wemen. And the preist suld have remembrance of thame. And suppose we ar all subjeckit to synne, it is convenient that the preist have remembrance and mak intercessioun for thame that ar dede in the catholyk faith. And the same doctour sais thus in ane other place: *Animæ defunctorum, quatuor modis solvuntur, aut oblationibus sacerdotum, aut precibus sanctorum aut charorum eleemosynis, aut jejunio cognatorum.* The saulis departit ar lowsit foure maner of wais, oder be oblatiouns of preistis, or be prayaris of gud and haly men, or be almous deidis done be thair freindis, or be fasting of thair kynnis men. Thir doctouris afore rehersit ar maist auncient and excellent in the kirk of God, to quheme all other doctouris that come eftir thame agreis with ane consent in this mater, and all general counsallis, and specially the counsale of Constance agreis to the same, that we suld pray for all christin saulis, quhilk hes mister and may be helpit be our prayaris. And thus O christin man thow hes declarit thre thingis to the, necessarie to knaw. First quhow thow suld pray, with faith, hoip, and cheritie. Secundly to quhem thow suld pray, to God as giffir of grace and al gudnes, and to gud men and wemen in erd, and to the sanctis in hevin as intercessouris to pray for us to God, that we may obtene his grace. The thrid, for quhem suld we pray, trewly for all

Gregorius ad Bonifacium et recitatur, 13 dis. q. 2. c. pro obeuntibus.

[Fol.cci.a.]

quick and dede, quhilk hes mister and may be helpit be our prayar.

1 Pet. iii. And because that the haly Apostil S. Peter exhortis us to be redye alwayis to satisfye and answeir all man that speris ony question at us concerning our faith and hoip, we think it [Fol. cci. b.] expedient to schaw schortly and plainly quhat our salviour Jesus Christ, and also quhat his haly Apostil S. Paule sais concerning this mater of Purgatorie. And suppose this word Purgatorie is nocht expresly put in the haly scripture, yit the significatioun of it is plainly contenit in syndre placis of the haly scripture, and may be cleirly provin be the samyn, swa that the samyn placis be trewly exponit according to the faithful declaratioun of autentik and catholyk doctouris. First

Math. xii. our salviour Christ sais thir wordis: *Qui autem dixerit contra spiritum sanctum, non remittetur ei, neque in hoc sæculo neque in futuro.* Quhasa speikis agane the haly spreit, it sall nocht be forgevin to him, nother in this warld, nor in the warld to cum. In thir wordis our salviour expresly affirmis, that sum synnis ar forgevin in the warld to cum. For gif that na kind of synne is forgevin in the warld to cum, quhat nedit our salviour to eik thir wordis *neque in futuro,* nother in the warld to cum? Now send swa it is that our salviour is the eternal wisdome of God, it can nocht be said without blasphematioun, that he wald speik ony wordis in vaine or without a necessarie cause. Thairfore considerand that he sais expresly, that certane synnis may be forgevin in the warld to cum, quhilk word can nocht be trewly takin of mortal synnis, because that thai ar nocht forgevin in the warld to cum, and mone neidis follow that certane venial synnis or ellis sum temporal payne to be tholit for mortal synnis (quhilk temporal paine is callit synne in the scripture) may be forgevin in the warld to cum, for the quhilk in this warld man hes nocht maid sufficient satisfactioun. That this is the trew exposi-

[Fol. occii. a.] tioun of this place, S. Augustine bearis witnes in that maist excellent buke, quhilk he maid of the citie of God, sayand

Aug. de civitate dei. lib. xx. cap. 25. thus: *Neque enim de quibusdam veraciter diceretur, quod non eis remittatur, neque in hoc sæculo, neque in futuro, nisi essent, quibus et si non in isto, tamen remitteretur in futuro.* Nother mycht it be said trewly of certane synnis, that thai ar nocht forgevin to men, nother in this warld nor in the warld to

cum, except that certane sinnis suppose nocht in this warld, yit thai may be forgevin in the warld to cum. Sanct Gregore allegis the samyn wordis of our salviour to appreif Purgatorie, sayand thus: *De quibusdam levibus culpis ante judicium purgatorius ignis credendus est pro eo quod veritas dixit: si quis in spiritum sanctum blasphemiam dixerit, neque in hoc sæculo dimittetur neque in futuro. In qua sententia datur intelligi quasdam culpas in hoc sæculo, quasdam in futuro relaxari.* The Purgatorie fyre aucht to be trowit for certane licht synnis afore the judgement, because the veritie sais: Gyf ony man speikis blasphematioun agane the haly spreit nother in this warld sall he be forgevin, nor in the warld to cum. In the quhilk sentens it is gevin to be understand that certane synnis in this warld, and certane synnis in the warld to cum ar relaxit, forgevin or takin away. Libro. xl. dialog. cap. 39.

The Apostil sanct Paule writand to the Corinthianis, sais thir wordis: *Si quis autem superædificat supra fundamentum hoc, aurum, argentum, lapides preciosos, ligna, fœnum, stipulam, uniuscujusque opus manifestum erit. Dies enim domini declarabit, quia in igne revelabitur, et uniuscujusque opus qualis sit ignis probabit. Si cujus opus manserit quod superædificavit, mercedem accipiet. Si cujus opus arserit detrimentum patietur, ipse autem salvus erit sic tamen quasi per ignem.* Gyf a man big apon this foundation (I mene the faith of our salviour) gold, silvir, precious stanis, treis, hay or stybbil, the warke of ilk man sall be schawin. For the day of our Lord sall declare, quhilk sall be schawin in fyre. And the warke of ilk man, quhat it is the fyre sall trie or preif. Gif ony mans worke that he hes biggit thairon abyde, he sal ressave reward. Gyf the warke of ony man burne, he sal thole skaith, bot he sall be saiffit him self, nochttheles, yit as it war throw fyre. Quha sa will consider diligently this auctoritie of S. Paule, he sall esely find Purgatory to be eftir this lyfe. And gif ony man will say the contrarie, lat him heir quhat S. Augustine sais in his fourt sermone quhilk he makis of the commemoratioun of saulis, quhair he exponis the forsaid wordis of sanct Paule on this maner: *Multi sunt, qui lectionem istam male intelligentes, falsa decipiuntur securitate, dum credunt, quod si supra fundamentum Christum capitalia crimina ædificent, peccata ipsa per transitorium ignem purgari, et ipsos postea ad vitam perpetuam pervenire.* Thair be mony 1 Cor. iii. [Fol. ccii. b.] Aug. in sermone 4. in commemoratione animarum.

(sais S. Augustine) quhilk understandis verai evil this present lessone of S. Paule ar desavit with a fals securitie, trowand that gif thai byg apon this foundatioun (quhilk is the faith of our salviour Christ Jesu) dedlie and mortal synnis, that the samyn synnis may be purgit be transitorie fyre, and sa that thai eftir hend may cum to the perpetual life.

[Fol. cciii. a.] And a litil eftirhend he sais thus: *Illo enim transitorio igne, de quo dixit Apostolus: ipse enim salvus erit, sic tamen quasi per ignem, non capitalia, sed minuta peccata purgantur. Quicquid enim a nobis de istis peccatis redemptum non fuerit, illo igne purgandum est de quo dixit Apostolus: Quia in igne revelabitur, et cujus opus arserit (hoc est cremabile erit) detrimentum patietur.* For trewly (sais sanct Augustine) with that transitorie fyre, quhairof S. Paule said, that he sall be saiffit evin as it war be ane fyre, nocht dedlie synnis, bot smale synnis ar purgit. For quhat saevir siclyk smale synnis is nocht redemit be us, it sall be purgit with that fyre, quhairof the Apostil said, that the day of our Lord sal be revelit in fyre, and quhais work sall burne, that is to say, abil to be burnt, sall thole skaith. Heir thow hes O christin man the auctoritie of sanct Paule schortly and cleirly exponit of Purgatorie to be tholit eftir this lyfe, and that thow hes sa exponit be sanct Augustine, ane of the maist excellent and catholik doctouris that was evir in the kirk of God. To quhais expo-

Theodoricus. sitioun aggreis ane auld Grek doctour callit Theodoricus byschop of Cyrane, sayand thus: *Dicit Apostolus, quod salvabitur sic tanquam per conflatorium ignem purgantem quicquid invenit per incautelam præteritæ vitæ, ex pulvere saltem pedum terreni sensus, in quo tamdiu manet, quamdiu quicquid corpulentiæ et terreni affectus inhæsit, purgetur. Pro quo mater ecclesia hostias et dona pacifica devote offert.* The Apostil sais that a

[Fol. cciii. b.] man sall be saiffit, swa as be ane blawin fyre that purgis quhat saevir it fyndis doin throw unwarnes or negligens of the lyfe bygane, at the lest, it purgis thai thingis quhilk a man hes contrackit be the dust of his fete, that is to say, his eirdlie or warldly affectiouns. In the quhilk fyre he mone sa lang abyde and remane as lang as ony bodaly or warldly affections abydis in him worthi to be purgit. For quhem our mother the kirk offeris devoitly to God sacrifice and uthir giftis. In the expositioun of this auncient and catholyk

doctour thow may leir thre lessonis: First that the fyre quhairof S. Paule speikis, is to be tholit eftir this present lyfe, because that this doctour sais, that the fyre quhairof S. Paule spekis purgis or clengis a man fra thai smale synnis quhilk he hes doin be unwarnes or be negligens in the tyme of his lyfe bygane, that is to say, of this present lyfe. Secundly, that a man abydis in the samyn fyre, ay and quhil he be fully purgit or clengit fra the samyn synnis. Thridly, that he is helpit be the prayaris, suffragis and uthir gud deidis done for him in haly kirk. And gif ony man will stifly hald agane thir expositiouns of haly doctouris, sayand that S. Paule menis of the fyre of temporal paine and troubil to be tholit in this present lyfe, he may be confutit be twa wordis of S. Paule contenit in this present auctoritie, that S. Paule menis of a fyre that sal cum eftir this present lyfe. The first word is this: *Uniuscujusque opus manifestum erit.* The wark of ilk a man sall be to him manifest and knawin, quhilk thing trewly is nocht done in the tyme of this present lyfe, because it is writtin: *Nescit homo utrum amore vel odio dignus sit, sed omnia in futurum servantur incerta.* In the tyme of this lyfe man knawis nocht certanely quhidder he is worthi the lufe or hettrand of God, bot al thingis are kepit uncertane till the warld to cum. The secund word of S. Paule is this: *Dies domini declarabit.* The day of our Lord sall declare. Quhat is that day of our Lord? Trewly eftir the mynd of Anselmus with uthir doctors, the day of our Lord in the scripture propirly is callit the day of Gods judgement, nocht denyand bot that al the dais of this present lyfe ar the dais of our Lord, for als mekil as he giffis thame to us, and be his ordinatioun thai all proceid according as the prophet sais in the Psalme: *Ordinatione tua perseverat dies.* Nochttheles the day of Gods jugement (as we said afore) is propirly callit the day of our Lord, to signifie a differans betwein mannis day and Gods day. Quhat is callit mannis day? Trewly that day quhairin man takis his plesour aganis the plesour of God, quhairin man dois his awin will contrarie to the will of God. Of this mannis day spekis the Prophet Hieremie, sayand thus: *Diem hominis non desideravi: tu scis.* O gud Lord (sais he) thow kennis that I have nocht desyrit the day of man, that is to say, to leive ane carnal and delicious lyfe

Eccles. ix. [Fol. cciv. a.]

Psal. cxviii.

Jer. xvii.

agane thi will. Of the samyn day our salviour Christ makis mentioun speikand to the pepil of Jerusalem: *Et quidem in hac die tua.* And verraily in this thi day. Than quhat is our Lordis day? Trewly that day quhairin our Lordis dois his pleasur aganis the plesour of evil men, quhairin our Lord
[Fol. cciv. b.] be his rychteous judgement, fulfillis his awin godly will contrarie to the will of evil men, giffand to ilk man according to his warkis.

Quhow mony sortis of dais of judgement fynd we in the scripture? Trewly twa. The tane is the day of our particular judgement, quhilk is executit to ilk man and woman immediatly eftir thair saule depart fra thair body, quhairof
Heb. ix. sanct Paule speikis thus: *Statutum est hominibus semel mori et post hoc judicium.* It is decretit of God, that men and wemen anis sall dee, and efter that to cum to thair judgement. Of this day of our Lord quhairin he cummis to our particular
1 Thess. v. judgement speikis sanct Paule sayand thus: *Scitis quia dies domini sicut fur in nocte ita veniet.* Ye ken that the day of our Lord sal cum apon yow quietly evin as the theif cummis on the nycht. The secund day of our Lord is callit that day quhairin he sall cum manifestly and oppenly to the general judgement, quhairof speikis the Prophet Johel, sayand thus:
Johel. ii. *Magnus dies domini et terribilis valde.* Gret is the day of our Lord and exceding terribil. Now quhen sanct Paule sais, the day of our Lord sall declare, for it sall be revelit in fyre, he can nocht be understandit to speik of the day of general judgement, for eftir that day na man sal be saiffit be fyre, because that eftir that day of general judgement, only remanis paynis to be tholit perpetually in the fyre of hel, be the quhilk na man sall be saiffit. We mone thairfor of necessitie understand the word of sanct Paul to be spokin of the day of our Lord, quhairin he cummis to our particular judge-
[Fol. ccv. a.] ment, that day sall declare til all men and wemen the quantitie and qualitie of all thair workis gud and evil. And eftir that day or on that day, quhasa hes biggit apon the foundatioun of our christin faith, treis, hay or stybbil, that is to say, hes done in this lyfe ony smale or vanial synnis, or that in this lyfe hes nocht condignely and sufficiently tholit all temporal payne, quhilk he aucht to fulfil for his dedly synnis, and depart fra this warld in the stait of grace, that man or

woman sall be saiffit be the fyre, because that quhen he is justly purgit, baith fra his vanial synnis quhairin he deis, and also quhen he hes justly tholit all temporal payne, quhilk be the justice of God he aucht to thole for his dedlie synnis forgevin to him be Pennance, than is he saiffit and passis to the glorious kingdome of hevin. Thus christin man thow hes declarit to the, the mynd of sanct Paule, baith be his awin wordis and alswa be the expositioun of haly and catholyk doctouris, quhairto all christin men aucht to geve ferme credence.

IN the end of this buke, first we desyre yow Vicaris and Curattis, quhilk ar to reid the samyn to your parochionaris, that afore ye begyn to reid it at ony tyme, first advert weil and tak tent to the correctioun of certane faultis colleckit and put in the end of this buke, to that effect that ye kennand the faultis and how thai suld be amendit, may the bettir reid the samyn buke to the edificatioun of the people, for thair is na buke sa perfitly prentit, bot sum faultis dois eschaip in the prenting thairof. [Fol. ccv. b.]

Secundly, we exhort yow all that ar Personis of kirkis, quhilk hes ressavit apon yow the cure of saulis, quhat degree or name saevir ye have, that ye wald apply your diligens to do your office, that is to say, to preche and teche syncerly the evangil of God to your parochionaris according as ye ar oblissit to do be the law of God and haly kirk. And trow nocht that this buke sal discharge yow afore God fra executioun of your forsaid office, for trewly it is nocht set out to that intentioun nother to geve to yow ony baldnes or occasioun of negligence and idilnes. Heirfor for the tender mercy of God, and for the lufe that ye have or suld have to the bittir passioun of Christ Jesu our salviour, quhais spiritual flock bocht with his awin precious blud ye have takin to keip and feid, that ye failye nocht to do your office, ilk ane of yow to your awin parochionaris, seand that thai pay to yow thair dewtie sufficiently. Consider weil and dout nocht bot that ye ar als mekil bund to thame as thai ar bund to yow. This do, as ye will eschaip the terribil vengeance of Gods judgement quhilk he schoris to cum apon yow in the thrid cheptour

Ezec. iii. of Ezechiel, sayand: *Sanguinem autem ejus de manu tua requiram*, I sall (sais our eternal judge) require out of thi handis the blud of him that perissis throw thi negligens. And gif ye be wise, lat nevir the weichty word of sanct Paule gang out of your remembrans, quhilk is writtin in the last cheptour to the Hebrewis: *Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri.* Thai that ar gud pastouris watchis perfitely, as men that ar to geve ane accompt to God for your saulis.

[Fol. ccvi. a.]

Thridly O christin pepil we exhort yow with all diligence, heir, understand, and keip in your remembrance, the haly wordis of God, quhilk in this present Catechisme ar trewly and catholykly exponit to your spiritual edification. And albeit al thingis be nocht sa fullily and perfitly comprehendit heirin, to your understanding as ye wald require, we exhort yow in Christ (for quhais honour and your profite only, this buke is set out be your pastouris) that ye will ressave and take the samyn in the best part, and wey the gud myndis and willis of thame that wald have had the same bettir, baith compilit, correckit and prentit, to your saule helth, gif the tyme mycht have tholit it. And gif ye persaif be frequent heiring heirof, your self spiritually instruckit mair than ye have bein in tymes bygane geve the thankis thairof only to God, the father, the sonne, and the haly spreit, to quhem be gevin all honour and glore, louing and praise for now and evir. Amen.

☞ Heir followis certane faultis eschaipit be negligence in the prenting of this buke, quhair thow sall note, that this sillab fo. betakinnis the leif of the buke, this lettir a. signifeis the first page or syde of the buke, this lettir b. schawis the secund syde of the leif, this lettir l. betakins the lyne of the syde, countand fra the hiear part dounward, in the quhilk lyne the fault is expremit, with the trew word set for it. Reid the first lyne on this maner. The first leif, the first syde of the leif, the lyne xxviii. and sa the laif.

Fol. i. a. l. xxviii. vetew for vertew. And in the same lyne, ar for art. fo. i. b. l. xxiii. misend for miskend. fo. ii. a. l. i. of superfluous. fo. iv. a. l. vi. laf for laif. fo. v. a. l. v. commandis for command. fo. v. a. l. viii. puuitiouns for punitiouns. fo. v. a. l. xxiii. to gud heven. for to ane gud hevin. fo. v. a. l. xxvii. is for ar. fo. v. b. l. ix. creturis for creaturis. fol. v. b. l. xvii. *justificatiobus* for *justificationibus*. fo. v. b. l. xxvii. *rens* for *reus*. fo. vi. a. l. xvi. eftir this word sayand eik to thir wordis *lucerna corporis tui est oculus tuus*. fo. vi. b. l. xxiv. brak for breik. fo. vii. b. l. ii. Deuterouome for Deuteronome. fo. viii. b. l. v. Adoma for Adama. fo. viii. a. l. xxii. mattir for mater. fo. ix. a. l. i. eftir this word God, eik to this word, is. fo. x. b. l. xxx. eerce for exerce. fo. xiii. a. l. vii. getil for gentil. fo. xiii. a. l. viii. Goo for God. fo. xiii. a. l. xiii. lad for land. fo. xvi. b. l. iv. y for the. fo. xvi. b. l. xxxi. streth for strenth. fo. xvii. a. l. iv. commantis for commandis. fo. xvii. a. l. xix. speid for spend. fo. xvii. a. l. xxxi. fyuntane for fountane. fo. xviii. b. l. x. warloly for warldly. [Fol. ccvii. a.] fo. xix. a. l. ii. ind for and. fo. xx. a. l. xiv. in superfluous. fo. xx. a. l. xxii. pardam for perdam. fo. xxi. a. l. xvi. instrunctioun for instruction. fo. xxi. a. l. xxviii. *incorruptibili* for *incorruptibilis*. fo. xxii. a. in the coting of the lefe xvii. for xxii. fo. xxiv. in the coting of the leif xix. for xxiv. fo. xxv. a. l. xxix. Te for the. fo. xxvi. b. l. iv. tnrnis for turnis. fo. xxviii. b. l. iv. visit for visie. fo. xxviii. b. l. xxx. visit for visie. fo. xxxi. b. l. xxix. fulehardie for fulehardelie. fo. xxxiv. a. l. vi. y for ye. fo. xxxvi. a. l. iii. him for thame. fo. xli. b. l. xxi. us for yow. fo. xlii. b. l. xxv. *mandax* for *mendax*.

fo. xlvi. b. l. xvi. reulmen superfluous. fo. lxiv. b. l. ii. thir for thair. fo. eodem b. l. xviii. syne for signe. fo. lxv. a. l. xvi. thir for thair. fo. lxvii. a. l. xi. Paule for James. fo. lxix. a. l. ii. qui for que. fo. eodem. a. l. xxii. eftir this word auld, eik aige. fo. eodem. a. l. xxiv. Se for or. fo. eodem. b. l. xix. fors for feyrs. fo. lxx. a. l. i. eftir this ane, eik evil. fo. xciii. a. l. xx. be handis, for be the handis. fo. eodem. b. l. xxvi. *justicati* for *justificati*. Albeit that ten lefis ar wrang cotit, that is to say, fra xcx. to c. yit follow thame because thai can nocht be correckit. fo. xcxiii. a. l. viii. dangaris for dangeris. fo. eodem. b. l. i. thir four wordis ar superfluous, writtin, in, his, hart. fo. xcxviii. b. l. i. houshald for citie. fo. ciii. a. l. v. nakit for nalit. fo. cvi. a. l. vi. obdient for obedient. fo. eodem. a. l. xviii. obdiens for obediens. fo. cxviii. a. l. i. the evangil, for the same evangil. fo. eodem. b. l. ii. quick is membris for quick membris. fo. cxix. b. l. ii. tyrdnes for tyritnes. fo. clxix. a. l. viii. myd for mynd. fo. clxxiii. b. l. xvi. fo for for. fo. clxxiv. a. l. xi. or for thair. fo. clxxxvi. a. l. v. damna for damnatioun. fo. clii. a. l. ix. eftir this word your, eik: hart and nocht your. fo. cliv. b. l. iv. that is say, for that is to say. fo. clxxxviii. a. l. xxviii. coast for craft. All uthir faultis, other committit be negligens as thir afore colleckit, or be imperfection of the prent, the lettir nocht beand fullily fillit with ynk or nocht set in evin and rycht order, ane gentil reider may esely persaif, and thairfor suld reid thame as weil as he can in the best maner.

[Fol. ccvii. b.]

FINIS.

☞ *Prentit at sanct Androus be the command and expensis of the maist reverend father in God Johne Archbischop of sanct Androus, and primat of the hail kirk of Scotland, the* xxix. *day of August the yeir of our Lord* MDLII.

GLOSSARY.

The following abbreviations are used: *adj.* adjective; *adv.* adverb; *conj.* conjunction; *Lat.* Latin; *pl.* plural; *pp.* past participle; *prep.* preposition; *pret.* preterite; *v.* verb; *v.a.* verb active; *v.n.* neuter verb; *s.* substantive.

A, *for* have; 'mycht a fischit,' might have fixed, 113. Compare 'The Jewes wold a stoned him' (Maundeville), in Murray's Dictionary.
Abilnes, ability, 214.
Abone, above, 6, 276.
Abstacle, obstacle, 182.
Abtene, obtain, 264.
Abusioun, *s.* abuse, 229.
Abydis, abides, 138.
Accompt, *s.* account, 290.
Ackis, *s.* acts, 102.
Adorne, *v.* adore, worship, 37; **Adornit**, adored, 52.
Adournis, *v.* adorns, 177.
Aer, air, 167, 256.
Affeckit, affected, 156.
Afoir, **Afore**, before, 5, 128.
Agane, **Aganis**, *prep.* against, 52, 166.
Agane, *adv.* again, 257.
Aggrege, aggravate, 222.
Agreand to, agreeing with, 5.
Aige, age, 220.
Aik, oak, 82.
Aislair, *adj.* polished; 'aislair staine,' 28.
Ald, old, 30, 210.
Alace, alas! 73.
Alanerly, **Allanerly**, only, 37, 260.
Aleven, eleven, 53.
Alledgit, alleged, 237.
Allutterly, altogether, entirely, 129; 'Nocht alutterly,' not at all, 62.
Almous, alms, 36.
Als, as, 6; also, 264, 267.
Alsmekil, as much, 282.
Alssone, as soon, 26.
Alsua, **Alswa**, also, 25, 39, 76.
Amang, **Amangis**, among, 4, 5.
And, *conj.* if, 32, 113, 250.
Ane, a, an, one, 3; 'Lufe ane ane uthir,' love one another, 77.
Anent, about, concerning, 95.
Aneuthir, another, 238.
Anis, once, 192, 237.
Ankir, anchor, 153.
Annornit, adorned, 110.
Apon, upon, 20.
Apperandly, apparently, 4.
Apperis, appears, 5.
Appeirand, apparent, 212.
Appreif, prove, 285.
Apprevit, approved, 46.
Artikillis, articles, 13, 138.
Ascendant, ascending, 46.
Ascrivand, ascribing, 63; **Ascrivit**, ascribed, 146.
Asse, ashes, 154, 250.
Assoilye, absolve, pronounce absolution, 214, 218.
At, of, from; 'ask at,' 243; with, 272.
Attouir, **Attour**, moreover, besides, 50, 55.
Attribut, attributed, 146.
Aucht, eighth, 11, 107.
Aucht, *v.* owe, 4; ought, should, 225. See **Aw**.
Aucht, *v.* owned, possessed. 24.
Auctoriteis, authorities, 62.
Auld, old, 5, 109.
Auncient, ancient, 286.
Avantis, *v.* vaunts, boasts, 63.
Avisement, advice, counsel, 62.
Aw, owe, 8, 9; **Awand**, owing, 81.
Aw, ought, 252.
Awance, *s.* advance, 252.
Awin, *adj.* own, 252, 260.
Awner, owner, 100.
Ayre, air, 91.

Baige, badge, token, 197.
Baith, **Bayth**, both, 21, 157.
Baldnes, boldness, presumption, 86, 289.
Balyeis, baillies, magistrates, 81.
Band, bond, 211.
Banissit, banished, 139.
Bankit, banquet, 102.
Bannis, *v.* curses, 63; **Banning**, cursing, profane swearing, 63, 86.

Baptyme, baptism, 3, 17.
Barne, child, 41, 90; **Barnis**, children, 128.
Barnis, barns, granaries, 132.
Barrat, barren, 277. Perhaps a misprint for *Barran*. In the 'Complaynt of Scotland' spelt *Barran* and *Barrane*.
Battail, *s.* battle, 179.
Be, *prep.* by, 1, 6.
Beand, *v.* being, 91.
Begilit, beguiled, 74.
Behald, behold, 20.
Behoiffis, behoves, 6.
Beirand, *v.* bearing, 53.
Beist, beast, 150; **Beistis**, *pl.* 49.
Belangis, belongs, 18; **Belangand**, belonging, 3.
Beleivand, Beleiffand, believing, 53. 278.
Belt, *v.* gird, 267.
Berand, bearing, 148.
Beris, *v.* bears, 14.
Berisch, bury, 51.
Berissing, burial, 14.
Best, beast, 109; **Bestis**, *pl.* 66.
Beseik, beseech, 4; **Beseikand**, beseeching, 260.
Besy, busy, 278.
Besynes, *s.* troubles, 265.
Betakins, Betakinnis, betokens, 134, 290.
Betuix, betwixt, 75.
Big, Byg, *v.* build, 285, 286; **Biggit**, built, 285, 288.
Birstit, burst, 102.
Bischoippis, bishops, 1.
Blasphematioun, blasphemy, 284.
Blawin, blown, kindled; 'blawin fyre,' 286.
Blekkis, *v.* blackens, stains, 122, 139; **Bleckit**, *pp.* 120, 122.
Blisse, bless, 75; **Blissit**, blessed, 13.
Blud, blood, 3.
Blyth, glad, joyous, 282.
Blythly, gladly, 104.
Bocht, bought, 95.
Bond, *pp.* bound, 88.
Bony, beautiful, 53.
Borde, board, 238.
Bordouris, *s.* borders, 35.
Borrowis, *s.* sureties, pledges, 190.
Bostis, *v.* threatens, 28; **Bostit**, threatened, 32.
Bosum, bosom, 105; **Bosumes**, *pl.* 281.
Bot, only, 99; but, 6; without, 65; except, 252; besides, 69.
Bot gif, unless, 172.
Boundmaidin, handmaid (translation of *ancilla*), 273.
Bowat, hand lantern, 121.
Braid, broad, 121.
Brance, *s.* branch, 82.
Brassin, brazen, 52.
Breid, bread, 18.
Breik, Brek, *v.* break, 30, 260.
Brekand, breaking, 148.
Brekaris, breakers, transgressors, 32.
Brether, brethren, 251.
Brontstane, brimstone, 92.
Brount, burnt, 24.
Brukil, Brukkil, brittle, fragile, 54; morally weak, 186.
Brydil, *s.* bridle, 108; **Brydillis**, *pl.* 107.
Buddis, *s.* bribes, 97.
Buir, *v. pret.* bore, 276.
Buird, table, altar, 'buird of God,' 212; board, plank, 'buird of Baptyme,' 217.
Buke, book, 6; 'Prayar bukis,' 215.
Bund, *pp.* bound, 263, 289.
Burding, *s.* burden, 225.
Bureit, buried, 150.
Buskit, attired, decked, 171.
But, *prep.* without, 29, 182, 188. See **Bot**.
By, *v.* buy, 99; **Byis**, buys, *ib.*
By, *prep.* besides, in addition to, 6, 69; contrary to, in opposition to, 'by the will,' 'by the command,' 87, 115, 164, 229.
Bydis, *v.* bides, 32.
Bygane, By gane, bygone, 224, 286.
Byg. See **Big**.
Byggare, builder, 28.
Byis. See **By**.
Byrding, *s.* burden, 68.
Byrdis, birds, 49.
Byrnand, burning, 128.
Bytis, *v.* bites, 159.

Cace, *s.* chance, case, 74.
Cair, *s.* care, 21.
Cald, Cauld, *adj.* cold, 86, 119.
Carting, playing with cards, 68.
Cassin, Cassyn, Castin, *pp.* cast, 34, 128, 221.
Catechis, Cathecys, catechism, 16, 23.
Cattal, cattle, 135.
Ceis, **Ceisse**, *v.* cease; **Cessing**, ceasing, 244.
Chalmyr, *s.* chamber, 56, 147.
Chamyrlandis, chamberlains, 103.
Chaungit, changed, 259.
Cheapit, escaped, 65. Compare French, *échapper*.
Chear, chair, 93.
Cheild, child, 201.
Cheis, *v.* choose, 36, 74; **Chesit**, *pret.* chose, 30.
Chengeis, *v.* changes, 97.
Chenyeis, *s.* chains, 33, 159.
Cheptour, chapter, 28.
Cheris, cherish, 91.
Cherite, charity, 76, 77.
Chesit. See **Cheis**.

Childer, Chyldreing, children, 43, 96.
Chirurginaris, Chirurgeraris, Chirurgeanis, surgeons, 11, 100, 103.
Christin, Christian, 7.
Cietesene, citizen, 226.
Cietie, city, 258.
Cirurginar, surgeon, 220.
Claith, a cloth, 192; **Clayth**, cloth, 134.
Claith, Clayis, Clayth, Cleyth, *s.* clothes, clothing, 63, 81, 218, 262.
Cled, clad, clothed, 17, 175; united, 24, 25.
Cleif, cleave, 212.
Cleirkis, clerks, scholars, 280.
Cleithing, *s.* clothes, clothing, 135.
Clemens, clemency, 275.
Clenge, cleanse, 149; exculpate, absolve, 98; **Clengit**, *pp.* 216.
Clerlie, clearly, 23.
Cleyne, clean, pure, 262.
Clippis, *v.* shears, 155.
Cloiss, *v.* close, 268.
Clymmis, *v.* climbs, 118.
Coackit, forced, constrained, 90. Lat. *coactus*.
Colleckit, collected, 289.
Collure, *s.* colour, 197.
Come, *pret.* came, 148, 217, 270.
Compaciens, compassion, 56.
Compt, *s.* account, 81, 166.
Comptit, accounted, reckoned, 75, 97.
Concord, *v.* accord, agree, 4.
Confeckit, made up, confected, 195.
Conferme, confirm, 149.
Conforme, conformable, 100.
Conquest, *pret.* (from *Conques* or *Conquace*), acquired, purchased, 177, 245.
Consaiffis, conceives, 115.
Consave, conceive, 277.
Consumat, *pp.* consummated, 278.
Contenit, contained, 284.
Contrack, *s.* contract, 19.
Contrackis, *v.* contracts, 115; **Contrackit**, *pp.* 286.
Conveine, convene, come together, 179.
Copulat, united, 280.
Correckit, corrected, 224.
Corrup, *v.* corrupt, 91.
Corse, body; 'ded corse,' 281.
Corupit, *adj.* corrupt, 263.
Cotit, *pp.* cut, 291.
Cottaris, cotters, 98.
Coungeir, *v.* conjure, 63.
Counsale, *s.* council, 1, 5.
Counsale, *s.* counsel, 1, 230.
Count, *s.* account, reckoning, 214.
Countand, *v.* counting, 291.
Countrei, *pl.* countries, 192.
Counye, Cownye, *s.* coin, 10, 98.
Coupe, *s.* cup, 211.
Coupil, *s.* union, 235; couple, 236.
Coupil, *v.* couple, unite, 236; **Couplit**, *pp.* 236.
Cowattis, *v.* covets, 115.
Cowngerar, conjurer, 50.
Crabbit, *v.* made angry, provoked, 'crabbit and offended God,' 220.
Crabit, *adj.* angry, 85.
Crabitnes, *s.* anger, 9, 79; 'halie crabitnes,' 85.
Creat, *pp.* created, 137, 169.
Crewel, cruel, 228.
Crewelnes, cruelty, 267.
Crisyme, Crisme, chrism, 17, 196.
Crybbe, crib, 147.
Cryit, cried, 274.
Cuir, Cure, *s.* care, 132, 272.
Cuist, *v. pret.* cast, 92.
Cum, Cummis, *v.* come, comes, 255, 13; **Cumand**, coming, 122; **Be cummin**, become, 172; **Cum to**(*adveniat*), 'Thy kingdom cum to,' 255.
Cumlie, comely, 33.
Cummer, vexation, annoyance, 108, 117.
Cummersum, troublesome, 82.
Cunditis, conduits, channels, 178, 231.
Cunnand, *s.* covenant, 185.
Cunning, Cunnyng, knowledge, wit, 138, 125.
Cuntre, country, 75; **Cuntremen**, 74.
Cupplit, coupled, 205.
Curattis, curates, 3, 289.
Cure, *v.* care, be anxious, 74. See **Cuir**.
Curs, *v.* excommunicate, 19, 234.

Daft, foolish, 86.
Daftnes, foolishness, 151.
Dant, *v.* curb, restrain, subdue, 12, 107, 108; **Dantit**, tamed; 'meikit and dantit,' 109.
Darrar, dearer, 84.
Darth, dearth, famine, 64.
Dead, Deade, death, 90, 138.
Decoris, *v.* adorns, 274.
Decreit, *s.* decree, 5.
Decretit, decreed, 281.
Deddis, Deidis, *s. genitive*, of the dead, 100, 11.
Dede, death, 3, 90, 235; **Dedelie**, deadly, 12.
Dee, *v.* die, 86; **Deis**, dies, 161, 289; **Deit**, died, 30, 33.
Deed, death, 36.
Defar, *v* defer, delay, 227.
Deid, deed, 30, 90; **Deidis**, deeds, 224.
Deid, death, 30.
Deidis. See **Deddis and Deid.**
Deippar, deeper, 159.
Deis, Deit. See **Dee.**
Dekin, deacon, 5.
Deliveris, *v.* deliberates, 116.
Deliverit, *adj.* deliberate, 115.
Deliverit, delivered, 38.

Depart, divide, separate; 'till dedo depart thame,' 235.
Derast, dearest, 74.
Dereck. See **Direck**.
Desaffand, deceiving, 125; **Desavit**, deceived, 286.
Dettit, owed, due, 81.
Dettouris, debtors, 249.
Devoir, *s.* duty, 35, 265.
Devoire, *v.* devour, 266.
Devoit, **Devote**, devout, 214, 21.
Devorsit, divorced, 237.
Dew, *adj.* due, 74.
Dewteis, duties, 82.
Dewtie, dues, 289.
Differans, difference, 287.
Differe, defer, 162; **Differrit**, deferred, 161.
Direck, **Dereck**, *v.* direct, 78, 113; **Direckit**, directed, 204.
Direckar, director, 47.
Discentioun, dissension, 4.
Discrivand, describing, 45.
Diseisit, afflicted, pained (with hunger, cold, fatigue, etc.), 175.
Disparis, *v.* despairs, 48, 51.
Dispensatouris, dispensers, 98.
Displesand, displeasing, 30.
Disponit, disposed, 119.
Dissait, deceit, 112.
Dissavit, deceived, 260.
Dissimular, dissembler, 216.
Dissimulis, *v.* dissembles, 12.
Doand, doing, 31.
Dochter, daughter, 10.
Dois, *v.* does, 287; **Doin**, **Doine**, done, 162, 286.
Dong, **Dung**, beaten, scourged, 152, 200.
Doubil, *adj.* double, 80.
Doune, *prep.* down, 152.
Doutles, doubtless, 153.
Douttis, *v.* doubts, 280.
Dowt, *s.* doubt, 28.
Drachonis, dragons, 109.
Dreddour, **Dredour**, *s.* dread, fear, 39, 80.
Dreggis, dregs, 223.
Drift, *s.* drove (of oxen), 32.
Drive, *v.* delay, defer, 162.
Drogaris, **Droggaris**, drugs, 11, 101.
Drounkart, drunkard, 151.
Drounkin, drunk, intoxicated, 91.
Dullis, *v.* makes dull, stupefies, 6.
Dumis day, doomsday, 257.
Dung. See **Dong**.
Dure, door, 268.
Dwelland, *p. pres.* dwelling, 53.
Dysing, playing with dice, 68.
Dyspleis, displease, 100.

Eandit, *v. pret.* (*Eand*, *Aynde*, or *Ainde*, to breathe), breathed upon, 194.
Earar, *adv.* rather, 30, 245.
Edick, edict, 147.
Ee, eye, 11, 113.
Effeck, *s.* effect, 120.
Effectuous, effective, 229; **Effectuously**, effectively, 73.
Efter, **Eftir**, after, 3, 53.
Efterwart, afterwards, 46, 208.
Eftirhend, **Eftir hend**, *adv.* afterwards, 23, 244; *prep.* after, 32, 87.
Eglis, eagles, 109.
Eik, add, 144; **Eikit**, added, 64.
Eil, eel, 118.
Eild, *s.* old age, 81.
Eine, **Eyne**, **Eyene**, *s.* eyes, 97, 54, 277.
Eir, ear, 175; **Eiris**, ears, 190.
Eird, earth, 248.
Eirdlie, earthly, 286.
Eirly, early, 67.
Eist, east, 148.
Eite, eat, 152; **Eting**, eating, 30.
Eith, oath, 61, 63.
Ellis, already, 88, 259; else, otherwise, 96, 284.
Els, already, 45.
Elyk, alike, equal, 67.
Encres, *s.* increase, 35, 105.
Enteres, **Entresse**, entrance, access, 120, 150.
Entrit, entered, 90.
Entyscit, enticed, 115.
Erandis, affairs, business, 69.
Erar, rather, 45, 74.
Erd, **Erde**, earth, 135, 154.
Erde, *v.* bury, inter, 51; **Erdit**, buried, 153.
Ereckit, erected, 52.
Eris, ears, 94.
Ernys, ospreys; 'ernys and eglis,' 109.
Eschaip, *v.* escape, 25, 168; **Eschapit**, escaped, 155.
Eschamit, ashamed, 234.
Esie, easy, 5; **Esely**, easily, 6, 285.
Eting. See **Eite**.
Evangil, gospel, 289; **Evangels**, gospels, 6.
Everilk, **Evereilk**, every, 7, 80.
Evil, *adv.* badly, 286.
Evin, straight; 'ane evin up wal,' 28.
Ewil, *adj.* evil, 4.
Exempil, example, 15.
Exemplaire, exemplary, 234.
Exerce, *v.* exercise, practise, 267; **Exercit**, *pp.* 56.
Exercitioun, *s.* exercise, 117.
Exhibet, exhibited, 4.
Exprement, expressing, 239; **Expremit**, expressed, 145, 229.
Eyndland, **Eyndlande**, *p. pres.* (from *eyndill*, to suspect), jealous, 57, 58.
Eyne. See **Eine**.

Fa, Faa, foe, enemy, 75, 251.
Failye, *v.* fail, 99.
Fais, Fayis, enemies, 86, 135.
Fals, false, 98.
Falsate, Falset, falsehood, fraud, 11, 98, 111.
Falt, fault, 24; **Faltis**, *pl.* 113.
Falyeit, failed, erred, 24.
Fande, *v. pret.* found, 148, 149.
Farme, Ferme, rent, 11, 98.
Fassionit, fashioned, 145.
Fassioun, *s.* fashion, form, 26.
Faucht, fought, 197.
Fayis. See **Fais.**
Febil, feeble, 54.
Febilnes, feebleness, 267.
Fecht, *v.* fight, 117; **Fechtand**, fighting, 188.
Feid, *v.* feed, 289; **Fedis**, feeds, 189.
Feil, *v.* feel, 69.
Feir, Feirand, *v.* fear, fearing, 58, 135; (be) **Feirit**, afraid, 197.
Feire, *s.* fear, 176.
Feis, *s.* fees, wages, 98.
Fenyetnes, *s.* feigning, deceit, 73.
Ferme. See **Farme.**
Fessinit, fastened, 77.
Festin, bind, fasten, 122; **Festinit**, *pret.* 154.
Feyrs, fierce, 109.
Figurat, prefigured, 202.
File, defile, 88.
Finissar, finisher, 155.
Fischit, fixed, 113. Compare *fyschit* (Skeat's Barbour xx. 178); Old English *fyche*, to fix.
Fleit, afraid, 102.
Flour, Floure, *s.* flower, 241, 281.
Flud, *s.* flood, 17.
Flytis, *v.* scolds, brawls.
Fode, Fuode, food, 24, 165.
Fonde, found, 165.
For and gif, for if, 214.
Fordwart, forward, 39.
Foreschawand, foreshowing, 181.
Forgiffand, forgiving, 264.
Fortune, *v.* happen, occur, 74.
Foryet, Foryettis, forget, forgets, 41, 26.
Foryetful, forgetful, 26.
Foule, *s.* bird, 109.
Fourt, fourth, 8.
Fouth, abundance, plenty, 35, 103.
Fra, from, 8.
Fremmit, *s.* stranger, 97, 251.
Frute, fruit, 32.
Fude, food, 21, 262.
Fuile, Fuilis, fool, fools, 85, 134.
Fulechnes, foolishness, 151.
Fulfillis, fills, 277.
Fuode. See **Fode.**
Futstule, footstool, 62.
Futtit, footed, 49.

Fychtand, fighting, 267.
Fyire, fire, 266.
Fyirflauchtis, lightnings, flashes of fire, 270.
Fylis, Fylit, defiles, defiled, 91, 129.
Fysche, *v.* fish, 243.

Ga, *v.* go, 26; **Gais**, goes, 26.
Gadder, Gaddir, gather, 129, 161; **Gadderit, Gaderit**, gathered, 13, 42.
Gaf, gave, 30.
Gaine. See **Gane.**
Gair. See **Geir.**
Gaist, ghost, spirit, 102.
Gait, Gaitis, way, ways, 65, 121.
Gane, Gaine, gone, 121, 23.
Ganestand, withstand, oppose, 59.
Gang, Gangis, go, goes, 47, 121, 122; **Gangand**, going, 32, 179.
Gar, cause, make, compel, 169; **Garris**, 135.
Gaynstanding, *s.* resistance, opposition, 155.
Gedderit, gathered, 239.
Gef, gave, 19.
Geiffand, giving, 168.
Geir, Gair, goods, possessions, 43, 219.
Generis, *v.* generates, begets, 115.
Gevin, given, 21.
Giddir. See **Togeddir.**
Gif, Gyf, Gyff, *conj.* if, 22, 23, 96.
Giffar, giver, 22.
Giffis, *v.* gives, 34, 169; **Giffin**, giving, 20; **Giffing**, given, 266.
Girss, Gyrs, Gyrrs, grass, 241, 135.
Gloir, *s.* glory, 16.
Glore, *s.* glory, 105.
Glore, *v.* boast, 24.
Glowton, glutton, 48.
Governans, government, 13.
Graif, *s.* grave, 157, 192.
Gravite, gravity, 220.
Gret, great, 4, 62; **Greitar**, greater, 55.
Greting, *s.* weeping, 224, 282.
Gretnes, greatness, 226.
Ground, grown, 98.
Grundit, grounded, 184.
Gryntaris, grange or granary keepers, 103.
Gubernatioun, government, 134.
Gud, *adj.* good, 11.
Guddis, *s.* goods, 60.
Gust, *s.* taste, 206.
Gyde, Gydis, Gyding, guide, guard, govern, 244, 134, 164.
Gyder, guardian, guide, 189.
Gyf, give, 36, 96.
Gyf, *conj.* See **Gif.**
Gyle, guile, 98.
Gyrne, *s.* snare, 101, 174.
Gyrs. See **Girss.**

Haddin, held, 248.

Haif, Haifand, Haiffand, *v.* have, having, 62, 43, 76.
Hail, *s.* health, 225.
Hail, *adj.* whole, 3. 6.
Hailelie, wholly, entirely, 118.
Hait, *s.* heat, 7. 177.
Haldaris, holders, 64.
Haldin, held, 1.
Halie, Haly, Halye, holy, 3, 13, 16; **Haliar,** holier, 67.
Halking, hawking, 140.
Hals, neck, 122.
Hande wark, handiwork, 142.
Handfast, betrothed, 90.
Harbarie, Harborye, lodging, shelter, 49, 81.
Hard, heard, 62, 242.
Hareis, *v.* harries, plunders, 49.
Hatrent, hatred, 216.
Hayme, home, 121.
Heale, health, 226.
Hear, higher, 62, 197; **Heast,** highest, 145.
Hechtis, *s.* promises, 98.
Hed, Hede, head, 14, 140; **Heddis,** heads, 82.
Heer, hair, 91.
Heidmen, chiefs, rulers, 82.
Heilis, *v.* heals, 123.
Heilth, health, 196.
Heiraris, Heraris, hearers, 12, 26, 123.
Heirfor, on this account, 5.
Helie. See **Hilie.**
Helit, healed, 277.
Hellis, hells; 'to the hellis,' *ad inferos*, 157.
Helmonte, helmet, 267.
Helsum, wholesome, salutary, 281.
Hend. See **Eftirhend.**
Hepit, heaped up, accumulated, 282.
Heraris. See **Heiraris.**
Herschip, Herschype, *s.* ruin, wreck of property, 98, 100.
Hes, has, 5.
Het, *s.* heat, 178.
Het, Hettis, *v.* hate, hates, 58, 16; **Hettit,** *pret.* hated, 58.
Hettrand, *s.* hatred, 287; **Hettrent, Hettret,** 84, 9.
Hevin, haven, 28.
Hevin, heaven, 29; **Hevinnis,** heavens, 249.
Hevy, heavy, sad, 5.
Heych, high, 163.
Hie, high, 14, 15; **Hiear,** higher, 6; **Hieast, Hiest,** highest, 145, 96.
Hielie, *adv.* proudly, 6.
Hilie, Helie, *adj.* haughty, proud, 51, 63.
Hingis, hangs, 152; **Hingand, Hynging,** hanging, 154.
Hoip, *s.* hope, 3.
Hoist, host, army, 184.
Honest, honourable, decent, 153.
Honestie, honour, decency, 213.
Horne, *s.* 'at God's horne.' *Put to the horn*, proclaimed an outlaw, a forensic term, here applied in a religious sense, 132.
Huirdom, whoredom, 88, 140.
Huiris, whores, 90.
Huirmaisteris, whoremasters, 91.
Humil, *v.* to make humble, 244.
Humyle, *adj.* humble, 53.
Hundreth, hundred, 35.
Hurtaris, hurters, disturbers, 10.
Hussye, housewife, 81.
Hyd, hidden, 166.
Hyest, highest, 248.
Hyir, hire; 'hyir woman,' translation of *ancilla*, 112.
Hynging. See **Hingis.**

Ilk, each, every, 10, 34; **Ilkane,** everyone, 60, 135.
Incres, *v.* increase, 85.
Indewit, endued, 110, 175.
Influens, influence (of heavenly bodies); 'lycht and influens,' 150.
Inglis, English, 249.
Ingyne, ingenuity, intelligence, 46, 109.
Injure, *s.* injury, 49.
Inobedient, disobedient, 82.
Inquiat, *v.* disquiet, 35.
Instruckit, instructed, 204.
Intrattis, *v.* treats (of), 122; **Intraittit,** treated, 7.
Intyst, entice, 74. A comma is wanting after this word in the text.
Invies, envies, 98.

Jolius, Jelius, jealous, 57, 58.
Jonis, *v.* joins, 89; **Jonit,** joined, 24, 97.
Jorney, journey, 31.
Jowis, Jews, 21.

Kechingis, kitchen, 99. Commonly used in Scotland for anything eaten with bread as a relish, as in the proverb 'Hunger's gud kitchen,' and sometimes for solid food as opposed to liquids (see Jamieson). Here perhaps for maintenance, support, in general. Compare Winzet (Bannatyne edition, p. 8), 'approprying the Kirk landis to your awin kechingis.'
Keip, *v.* keep, 289.
Keis, keys, 221.
Ken, know, 6; **Kennit, Kend,** known, 27, 251.
Kendil, *v.* kindle, 108; **Kindillis, Kindillit,** 109.
Kepand, Kepit, keeping, kept, 89.
Keparis, keepers, 9.

Kest, *v. pret.* cast, 228.
Kindillis. See **Kendil.**
Kirk, church, 3, 69.
Kirkmen, churchmen, 92.
Knawlege, know, acknowledge, 197.
Knycht, knight, soldier, 192, 205; 'Knightis of Christ,' 267.
Kyndlit, kindled, 14.
Kyngrik, kingdom, 96.
Kyth, *v. commonly*, to make known, manifest; *here*, to perform, work, 'kyth siclik miraculis,' 'kythit his first mirakil,' 89, 160.

Lade, *pp.* laid, 155.
Laif, *s.* rest, remainder, 32, 64.
Laif, *v.* leave, quit, 26, 255; permit, suffer, 267.
Laive, *v.* lave, wash, 192.
Langar, longer, 161.
Langsum, slow, tedious, 152.
Lard, laird, superior; 'his lord or his lard,' 49.
Large, generous, liberal, 38.
Laser, leisure, 226.
Latanyes, litanies, 279.
Lauborous, *adj.* labouring (men), 98.
Lauchful, lawful, 18.
Lauchhing, laughing, 69.
Lawar, laver, 171.
Lawast, lowest, 157.
Lawdabil, laudable, 270.
Lawit, *adj.* lay; 'Lawit man,' layman, 221.
Lawly, lowly, 264.
Lawtye, loyalty, integrity, 261.
Laych, low in situation; 'Laych or underneth,' translation of *infernus*, 157.
Layme, earthen, 266.
Leand, lying, false, 111.
Lear, liar, 25, 54.
Ledar, leader, 47.
Leful, **Lefull**, lawful, 83, 113.
Leif, **Leife**, *v.* live, 117, 176.
Leif, *v.* leave (out), 99.
Leif, *s.* leave, permission, 267; discharge, dismissal, 113.
Leif, **Lefe**, *s.* leaf, 291.
Leife, *s.* rest, remainder, 49.
Leiffand, **Leifvand**, *p. pres.* living, 135. 39.
Leiffeis, *v.* leaves, abandons, 45.
Leiffing, *s.* living, livelihood, 10.
Leiffis, *v.* lives, 128.
Leillalie, honestly, faithfully, 98.
Leir, *v. n.* learn, 5, 25.
Leiris, *v. a.* teaches, 136; **Leirit**, *pp.* taught, 27.
Leive, *v. n.* live, 10, 99.
Leivingis, *s.* livings, benefices, 132.
Len, lend, 95; **Lenis**, lends, 96.
Lenth, length, 201.
Lernit, taught, 242.
Lesing, *s.* lying, falsehood, 40, 62; **Lesingis**, *pl.* lies, 54, 63.
Lest, least, 286.
Lestis, *v.* lasts, endures, 201, 269.
Lesum, permissible, lawful, 51.
Lesumlie, lawfully, 21, 62.
Levand, *p. pres.* living, 13.
Libel, bill; 'libel of partising,' bill of divorce, 246.
Licht, *adj.* light, frivolous, 91.
Lichtit, **Lychtit**, lighted, lit up, 42, 192.
Lif, life, 166; **Liffis**, *pl.* lives, 93.
Lipper, **Lyppir**, leprosy, 102, 79.
Lippin, **Lyppin**, confide in, trust to, depend upon for, 190, 250; 'Lippin all good upon him,' 59; 'Lippinis in,' 47; 'Lippinnand to,' 118.
Litill, little, 106.
Loch, lake, 158.
Lofe, **Loif**, **Loive**, *v.* praise, bless, 13, 65, 68, 136.
Loking, looking, 42.
Louabil, laudable, praiseworthy, 249.
Loue, *v.* praise; **Louit**, praised, 63; **Louing**, praising, 8.
Louing, *s.* praise, 168, 170, 174.
Lousse, **Lowse**, *v.* loose, dissolve, release, 173, 236; **Loussit**, **Lowsit**, 173, 283.
Loynyeis, loins, 267.
Ludgin, *s.* lodging, 146.
Lufe, *s.* love, 9.
Lufe, *v.* love, 9; **Luffand**, **Luffing**, loving, 44, 220.
Luffandly, lovingly, 210.
Luffaris, lovers, 73.
Lukand, looking, 155; **Lukit**, looked, 26.
Lyaris, liars, 12.
Lychthe, *v.* slight, despise, 69.
Lychtit. See **Lichtit.**
Lyif, life, 29.
Lyk, like, 140; **Lykwais**, likewise, 140.
Lyke, likely, 230.
Lynning, linen, 192.
Lyoun, lion, 194.
Lyppir. See **Lipper.**
Lyppin. See **Lippin.**
Lythis, softens, 173.
Lythleful, contemptuous, insulting, 85.
Lythly, *v.* slight, despise, 57, 189; **Lythleit**, despised, 156.
Lytil, little, 213.

Ma, more, 29, 276.
Maid, *pp.* made, 5.
Mail, rent, 11, 98; 'Blake maillis,' black-mail, 98.
Mainsueris, *v.* perjure (themselves), 63; **Mainsworne**, perjured, *ibid.*
Mair, more, 3.

Mairatour, moreover, 44, 85, 99.
Mairouir, Mairowyr, moreover, 77, 24.
Maister, master, 24.
Mak, make, 134.
Maleson, Malesone, *s.* curse, malediction, 31, 154; **Malesonis**, *pl.* 32.
Man, *v.* must, 5, 247, 258.
Manslaar, manslayer, 85.
Marchandis, merchant's, 99.
Marchis, landmarks, boundaries, 31.
Mareit, Mariit, Maryit, married, 115, 44, 238.
Marrowis, companions, associates, 97 (*misprinted* marrawis), 175.
Mater, Matir, *s.* matter, 17, 246.
May, more, 237, 238.
Medicinar, physician, 123, 215; **Medicinaris**, *pl.* 11.
Meikit, tamed, 109; 'Meikit himself,' humbled, 156.
Meinsweiring, perjury, 62, 64.
Meinswornemen, perjured men, 65.
Meit, meat, food, 202, 271.
Mekil, Mekle, *s.* much, 24; *adv.* much, 5; very, 200.
Mekil, *adj.* much, 4; large, 32.
Meklemair, much more, 242.
Mendis, *s.* propitiation, expiation, 44, 223.
Mene, *v.* mean, understand, 285.
Menis, *s.* means, 152.
Mennis, men's, 56.
Meritabil, meritorious; 'meritabil of grace,' 177.
Mervalis, *s.* marvels, 209.
Mervalous, marvellous, 208.
Mes, (the) Mass, 99, 282.
Mesour, Mesur, *s.* measure, 6, 105.
Meswand, a bar (of gold); translation of the Vulgate '*regulam* auream,' 102.
Met, *s.* measure, 98, 105; **Mettis**, *pl.* 98.
Mettit, measured, 105.
Mevis, *v.* moves, 271.
Middis, midst, 200.
Miraculis, miracles, 54, 160.
Misdoaris, misdoers, 87.
Misken, *v.* not to know, to be ignorant, 23, 247; 'God sall misken us,' ignore, disown, 25, 126; 'Miskend thame self,' forget themselves, 23.
Miskennand, thoughtless, neglectful, 25.
Misknaw, be ignorant of, 1 (title).
Mister, *s.* want, necessity, 81, 158, 161; **Mistaris**, *pl.* 127.
Mister, *v.* need, want, 38, 81; to be in want, 95.
Mistrest, *v.* mistrust, 41.
Mocht, *v.* might, 255.
Moder, mother, 186.
Mone, moon, 252.
Mone, *v.* must, 94, 107.
Moneth, month, 146; **Monethes**, *pl.* 143.
Mont, *s.* mount, 152.
Mony, many, 4.
Mot, *v.* may, 249.
Moucht, *v.* might, 259.
Murnis, *v.* mourns, 117; **Murning**, *p. pres.* 34.
Murthour, *s.* murder, 86.
Mycht, *s.* might, 160.
Myrk, dark, 29.
Myrknes, darkness, 34, 40.
Myster, *v.* minister to, 98.

Na, no, nay, 3, 62.
Nakit, naked, 156.
Nane, none, 248.
Nalit, nailed, 152.
Neidis, Nedit, *v.* needs, needed, 284.
Neiffis, fists, 151.
Neir hand, near, near at hand to, 74.
Nettillis, *s.* nettles, 119.
Neychtbour, neighbour, 27.
Neyse, nose, 206.
Neysthirles, nostrils, 190.
Nigromanceris, necromancers, 50.
Nixt, next, 272.
Nocht, not, 4.
Nochttheles, nevertheless, 157.
Noder, neither, 129.
Nother, neither, 23, 24.
Nowmer, *s.* number, 7, 16; **Nowmeris** (Buke of), 69.
Noy, Noye, annoy, vex, 103, 159.
Noysum, vexatious, troublesome, 101, 166.
Nuris, *s.* nurse, 116.
Nurisch, nourish, 133.
Nychbour, Nychtbour, neighbour, 72, 110.
Nycht, night, 148.
Nyknamis, nicknames, 86.
Nynt, ninth, 15, 112.

Oblissis, obliges, 185; **Oblissit**, obliged, 3, 66.
Ockir, Okkir, usury, interest, 95, 10.
Ockirraris, usurers, 97.
Oder, either, 163.
Omelie, homily, 210.
Onforgevin, unforgiven, 173.
Ony, any, 5.
Oppin, *adj.* open, 151.
Oppinnis, *v.* opens, 277.
Optene, obtain, 117, 188; **Optenit**, obtained, 102.
Or, ere, before, 262.
Ordainly, *adv.* orderly, 99.
Ordand, ordain, 64.
Ordouris, *v.* orders, sets in order, 135.
Orisoun, prayer, 252; 'Our Lordis Orisoun,' 253.

Other, either, 165.
Ouerance, Owrance, dominion, 154, 256.
Ouir, *prep.* over, 23.
Ouirmekil, overmuch, 66.
Ourcum, overcome, 117.
Outtith, *prep.* without, outside, separated from, 16. See **Utouith.**
Owyr, *adv.* over, very, 48, 66.
Owyrcame, overcame, 67; **Owyrcummand**, overcoming, 117.

Paciens, patience, 136.
Paice, peace, 256.
Panys, pains, penalties, 32.
Parochianaris, parishioners, 5, 289; **Parishonaris**, 182.
Partising, divorce; 'libel of partising,' bill of divorce, 236.
Part takar, partaker, 172.
Paryschyng, Perrochyne, parish, 98.
Pastouris, pastors, 290.
Pece, peace, 6.
Pecis, pieces, 66.
Peraventour, peradventure, 161.
Pereis, perish, 87; **Perissis**, perishes, 290.
Perissit, destroyed, 244.
Perfite, Perfeit, *adj.* perfect, 4, 59; **Perfitar**, more perfect, 52.
Perlis, pearls, 188.
Perrel, peril, 245.
Perrochyne. See **Paryschyng.**
Persaif, perceive, 23; **Persaiffand**, perceiving, 230.
Perseverand, persevering, 172.
Persewand, pursuing, 184.
Persis, pierces, 196.
Personis, parsons, 289.
Pertenis, pertains, 112.
Pertly, openly, manifestly; 'privatly or pertly,' 96. More commonly *apert*, or *apertly*. Lat. *aperte*.
Pickes, *s.* pikes; 'pikes or speiris,' 82.
Pickillis, *s.* grains; 'pickillis of corne,' 204, 211.
Plaig, Plaige, stroke, punishment, divine visitation, 33, 34; 'spiritual plaigis,' 33.
Plaigit, struck, punished, 33.
Playsteris, *s.* plasters, 180.
Pleage, *s.* pledge, 170.
Pleise, please, 89.
Plesand, pleasing, 3.
Plesour, pleasure, 28.
Pley, pleading, litigation, 62; quarrel, broil, 86, 106; **Pleyis**, *pl.* 270.
Plycht Ankir, the principal or sheet anchor, 153. From the Dutch Plegtanker (*Plegt* being a part of the deck), whence the German Pflichtanker. See also Dunbar's 'Goldyn Targe,' l. 187.
Potegareis, Pottingareis, apothecaries, 11, 100, 103.
Powr, pour, 55.
Prayand, praying, 61.
Preche, preach, 289.
Preif, *v.* prove, test, 211; **Preiffis**, 266.
Preistheid, priesthood, 233.
Prentit, printed, 28, 140.
Presand, *s.* present, gift, 271.
Prescrive, prescribe, dictate, 243.
Presonaris, prisoners, 159.
Presone, prison, 159.
Prevenand, prevenient (grace), 220.
Prevenis, circumvents, 98.
Prevenit, anticipated, 44.
Pridful, Prydful, proud, 63.
Private, deprived of, 16, 157, 234.
Prolixt, prolix, 140.
Prologe, prologue, 23.
Promissioun, promise, 117.
Promovit, promoted, 3.
Propone, propose, 27; **Proponit**, proposed, 22.
Provoik, provoke, 243.
Prydful. See **Pridful.**
Prysis, *v.* 3 *pers. pl.* praise, 63.
Puir, poor, 69.
Puir, pure, 133.
Punis, *v.* punish, 86; **Punissit**, punished, 166.
Punitioun, Punicioun, Punision, punishment, 12, 33, 39.
Pure, poor, 96.
Purposit, purposed, resolved; 'I am nocht purposit to,' 148.

Queir, choir *for* church, 98.
Quha, Quhay, who, 15, 98.
Quhail, whale, 127.
Quhair, Quhare, where, 12, 31; **Quhairfor**, 154; **Quhairof, Quharof**, 15, 30; **Quharin**, 23, 32.
Quhais, whose, 206.
Quhasa, whoso, 201.
Quhasumevir, whosoever, 25.
Quhat, what, 7.
Quheit, wheat, 204.
Quhem, Quheme, whom, 96, 276, 283, 286.
Quhen, Quhene, when, 12, 85.
Quhi, why, 18.
Quhidder, whether, 12, 80.
Quhil, until, 7, 115, 232; whilst, as long as, 101.
Quhilk, which, 101.
Quhom, whom, 7.
Quhow, Quhou, how, 206, 242.
Quhyt, Quhyte, white, 62, 179.
Quicknit, quickened, restored to life, 256.
Quyatly, quietly, 96.
Quyck, quick, lively, 18.

Quysperaris, whisperers, tale-bearers, 111.
Quyt, *pp.* quit, set free, 117.

Raif, rived, split, 66.
Raise, *v. pret.* rose, 161.
Rakkis, *v. impers.* (it) recks, matters, 192.
Ramping, rampant (lion), 228.
Rang, reigned, 147.
Ravissaris, ravishers, 10.
Rayne, rain, 250.
Reconsal, reconcile, 154; **Reconsalit**, **Recounsalit**, reconciled, 172, 226, 245.
Reddy, **Redye**, ready, 30, 284; **Reddear**, more ready, 242.
Referrand, referring, 247.
Reffaris, **Reiffaris**, **Revaris**, robbers, 10, 93, 96, 221.
Refrenit, refrained, kept in check, 108.
Reft, *v. pret.* stole, 102; *pp.* stolen, taken with violence, 92, 97.
Reft, *s.* spoil, plunder, 10.
Regne, *v.* reign, 116; **Regnis in to**, reigns over, 257; **Regnit**, reigned, 146.
Rehersand, rehearsing, 111.
Reid, read, 289.
Reidly, readily, eagerly, 110.
Reiffaris. See **Reffaris**.
Reiffis, *v.* robs, 98.
Remanand, remaining, 263.
Remeid, remedy, 167.
Remembre, remember, 6.
Repentand, repenting, 135.
Repreif, *s.* reproach, reproof, 44, 61.
Repreiffis, **Reprevis**, reproves, blames, 48, 110.
Repressit, reprehended, 243.
Reprevit, reproved; 'reprevit in to thame,' 5.
Resaif, receive, 47; **Ressaving**, *p. prcs.* 17.
Resaiffar, receiver, 99.
Resettaris, **Recettars**, harbourers of thieves, receivers of stolen property, 10, 96.
Resone, *s.* reason, 110.
Reule. See **Rewil**.
Revaris. See **Reffaris**.
Revengeabil, revengeful, 264.
Revissis, ravish, 90.
Rewil, **Rewl**, **Reule**, *s.* rule, 6, 78, 119.
Rewlaris, rulers, 131.
Richeman, rich man, 251.
Rigne, *v.* reign, 258.
Ring, *s.* reign, 147; **Ringnand**, reigning, *ibid.*
Rinnand, running, 105.
Rother, rudder, 11.
Rounaris. See **Rownar**.
Rowkar, whisperer, tale-bearer, 111; '**Rowkaris** and rounaris' translations of *susurro*, *ibid.*
Rowlis, *s.* bandages, 180.
Rownar, whisperer, tale-bearer, 111; **Rounaris**, *pl. ibid.*
Ruffe, roof, 215.
Ruid, rood, cross, 209.
Ruif, roof, 135.
Runkil, wrinkle, translation of *ruga*, 44.
Rute, root, 88.
Rycht, *adj.* right, 121.
Ryn, *v.* run, 155; **Rynnis**, runs, 105; **Rynnand**, running, 152.
Rype, examine, probe; 'rype weil thi conscience,' 220.
Ryse, **Rysand**, *v.* rise, rising, 161, 213.
Rysingis, risings, beginnings, 188.
Ryssin, risen, 165; **Ryssing**, rising, 15.

Sa, so, 4.
Sabboth, sabbath, 8, 66, 67.
Saiand, *v.* saying, 53.
Saif, save, 217; **Saiffit**, saved, 48, 153.
Saik, *s.* sake, 200.
Saip, soap, 23.
Sair, *adj.* severe, heavy, 98, 103; sore (from disease), 103.
Sairast, most painful, 151.
Sal. **Sall**, shall, 29, 35.
Salbe, shall be, 25, 32.
Sald, **Sauld**, sold, 99, 252.
Sam, same, 4.
Samekil, as much, 23, 79.
Samyn, same, 4, 5.
Sanct, saint, 46; **Sanctis**, saints, 276.
Sangis, songs, 118.
Sarie, sorrowful, 152.
Sauld. See **Sald**.
Saule, soul, 16, 142; **Saulis**, souls, 24, 280.
Saulis, *s.* sails, 124.
Savering, *s.* sense of tasting, gust, 116.
Sawis, *v.* sows, 106; **Sawin**, sown, 26.
Sax, six, 26, 110.
Saxt, **Sext**, sixth, 10, 200.
Schaw, *v.* show, 7; **Schawin**, shown, 21.
Schawar, 'furth shawar,' one who shows forth, 148.
Sche, she, 52.
Sched, parting (of the hair on the head); 'being past the sched of thair heer,' past all shame or feeling, 91. Jamieson compares 'till shame bee past the shedde of thaire haire so that they bee passed all feeling': from Z. Boyd's *Last Battel*.
Scheild, *s.* sewer, privy, 65.
Scheip, sheep, 32, 155.
Scheir, **Schier**, *v.* reap, 106, 132.
Schene, *v.* shine, 175; **Schenand**, shining, 34.
Schier. See **Scheir**.

Schipbrokin, shipwrecked, 217.
Schipherdis, shepherds, 148.
Schippar, shipmaster, skipper, 124.
Schirriffis, sheriffs, 81.
Scho, she, 272, 273.
Schoringis, threatenings, 32.
Schoris, *v.* threatens, 28, 31, 36.
Schulderis, shoulders, 191.
Schynand, shining, 206.
Scorning, *s.* scoffing, derision, 86, 156.
Scottis (speech), Scottish, 139, 157.
Scuile, school, 60.
Se, *v.* see, 4; **Seis**, sees, 70; **Seand**, seeing, 134; **Sein**, seen, 83.
Se *for* **Sa**, so, 116.
Seand, *v.* See **Se**.
Seid, seed, 147.
Seik, sick, 103.
Seiknes, sickness, 270.
Sein, *v.* See **Se**.
Sein, *conj.* seeing, since, 210.
Seit, *s.* seat, see, 3.
Sekis, seeks, 6; **Sekand**, seeking, 266.
Semis, **Semys**, seems, 151, 137.
Sen, **Sene**, *conj.* since, 89, 241, 165.
Sence, sense, 45.
Sence, incense, 148.
Send, *pp.* sent, 224, 271; **Sent**, *imper. for* send, 230.
Send, *conj.* since, 284.
Send, *s.* mission, act of sending, 137.
Sentence, mind, way of thinking, 4; meaning, signification, 16, 171, 248.
Septour, sceptre, 147.
Serche, *v.* search, 220.
Servandis, servants, 53.
Sevint, seventh, 10.
Sext. See **Sax**.
Sick, **Sik**, such, 56, 99.
Sicker, **Sickir**, **Sikkar**, **Sykkar**, secure, firm, certain, 61, 133, 170, 185, 212.
Sickirly, firmly, certainly, 13, 200.
Sickirrar, more secure, 162.
Siclike, **Siclik**, **Siclyk**, such like, similar, 25, 76, 127.
Sikkar. See **Sickir**.
Sillab, syllable, 290.
Singlar, singular, 75; **Singlarly**, specially, 275.
Skaith, **Skayth**, *s.* harm, injury, 11, 71, 285.
Skaithit, *pp.* hurt, injured, 98.
Skantnes, scarcity, 35, 64.
Skayth. See **Skaith**.
Skaythfull, harmful, injurious, 166.
Skein, skin, 175.
Sla, slay, 228; **Slais**, slays, 9.
Slaar, slayer, 54; **Slaaris**, *pl.* 87.
Slawe, slow, 227.
Slederie, slippery, 118.
Sleip, *v.* sleep, 35.
Slokkin, quench, allay, 118; **Slokins**, 178; **Sloknit**. *pret.* 209.
Smale, small, 286, 288.
Smoris, smothers, suffocates, 113.
Smot, *s.* stain, 171.
Snibe, *v.* check, rebuke, 63.
Socerar, sorcerer, 50.
Socery, sorcery, 254.
Socht, sought, 123.
Soine, soon, 53, 162.
Sollyst, solicitous, 242.
Sone, sun, 49.
Sonne, son, 14.
Souerteis, sureties, 190.
Sowmme, sum, 5.
Spattel, spittle, 191.
Speche, **Speiche**, speech, language, 139, 157.
Spedfully, speedily, expeditiously, 99.
Speikand, speaking, 288; **Speikis**, speaks, 137.
Speir, *v.* ask, inquire, 23, 279; **Sperit**, asked, 27, 85.
Speiris, *s.* spears, 82.
Sperit. See **Speir**.
Spittit, *pp.* spat, 156.
Spoilye, **Spulye**, *s.* plunder, 261, 102.
Spoulyeis, **Spulyeis**, *v.* spoils, robs, 97, 96.
Spreit, **Spret**, spirit, 5, 145.
Staine, **Stayne**, *s.* stone, 28; **Stanis**, stones, 285.
Stait, *s.* state, 7.
Stanit, stoned, 82, 91.
Stark, strong, 57, 147; **Starkar**, stronger, 136.
Starne, star, 148; **Sternis**, stars, 49, 163.
Staw, *v. pret.* stole, 102.
Steir, **Steire**, move, provoke, 44, 58.
Steris, *v.* moves, 169; **Sterit**, *pp.* stirred up, 92.
Sterk, strong, 24.
Sternis. See **Starne**.
Stewartis, stewards, 98, 103.
Stifhartit, stiffhearted, obstinate, 82.
Stikkis, *s.* sticks, 69.
Stinkand, stinking, 152.
Stowin, **Stowine**, stolen, 50, 96. See **Staw**.
Strakis, *s.* strokes, blows, 151, 156.
Strecht, straight, 121.
Strenth, *s.* strength, 268.
Strenth, *v.* strengthen, 262.
Strikkis, *v.* strikes, 87; **Strykin**, struck, 151.
Stryif, strife, 4.
Stude, stood, 31.
Stufe, stuff, 101.
Stybbil, stubble, 285, 288.
Sua, **Swa**, so, 4, 5, 65.
Subjeckis, *s.* subjects, 3.
Subjeckit, *v.* subjected, 137.

Succure, *s.* succour, 54.
Suerd, sword, 32.
Suirly, *adv.* surely, 253.
Sum, some, 13, 101; **Sumquhat**, somewhat, 59.
Sumtime, at one time, 101.
Suppoise, Suppose, although, 262.
Suthly, truly, verily, 273.
Suttil, subtle, 113; **Suttiltie**, subtilty, 23, 145.
Swa. See **Sua**.
Swallie, Swallye, Swally, *v.* swallow, devour, 128, 194, 228; **Swellit**, *pret.* 82.
Sweir, Swere, lazy, slothful, 66, 72; slow, tardy, 162.
Sweirnes, laziness, sloth, 66.
Swellit. See **Swallie**.
Swere. See **Sweir**.
Swet, *s.* sweat, 152.
Swete, *adj.* sweet, 59.
Sychis, *s.* sighs, 242.
Sycht, sight, 175.
Syclis, shekels, 102.
Sykkar. See **Sicker**.
Syle, *v.* conceal; 'syle and hyde the veritie,' 110.
Syn, Synne, *s.* sin, 16; **Synnis**, sins, 173.
Synnaris, sinners, 202.
Syndry, Syndre, sundry, 15, 172, 284.
Syndry, asunder; 'sevir and put syndry,' 157, 237.
Syne, then, afterwards, 'first . . . syne,' 24, 31, 172.
Syne, since, 115.
Synnaris. See **Syn**.

Tabil, board, plank, 217.
Tailyeour, tailor, 134.
Taist, *v.* taste, 206.
Takin, token, mark, 66; **Takins, Takinnis**, *pl.* 16, 15.
Tane, one; 'the tane . . . the tother,' 16, 77.
Tariand, tarrying, delaying, 162.
Taxt, *s.* tax, 147.
Tayne, taken, 143.
Teche, Teich, teach, 6, 194; **Techand**, teaching, 78; **Techit**, *pret.* taught, 27.
Techeour, teacher, 3.
Teindis, Teyndis, *s.* tithes, 11, 82.
Tempe, *v.* tempt, 265; **Tempis**, tempts, 51; **Tempit**, *pp.* 267.
Tennands, tenants, 98.
Tent, *s.* notice, attention, 16, 25.
Tent, tenth, 16.
Tha, those, 215.
Thai, they, 10; those, 6.
Thair throw, thereby, thence, 63.
Thame, Thaim, them, 4, 25, 30.
Than, then, at that time, 245.
Thar, their, 100.
The, *pron.* thee, 6.
Theles the less, 'nocht theles,' 180.
Thir, these, 23, 45.
Thirldome, Thrildome, *s.* thraldom, 23, 25, 142.
Thocht, *v. pret.* thought, 3.
Thocht, *s.* thought, 151.
Thocht, although, 247.
Thole, Thoil, Thoile, suffer, endure, bear with, 35, 81, 87, 176; **Tholit**, *pret.* 14, 151.
Thrawart, froward, perverse, 82.
Threid, *s.* thread, 201.
Thrid, third, 8, 17.
Thristye, thirsty, 262.
Throch, through, 117, 157.
Throw, through, 256; **Throw out**, throughout, 278.
Thryst, thirst, 156, 175.
Til, Till, Tyll, to, towards, 3, 9, 21.
Tinsal, loss, forfeiture, 74.
Togeddir, To giddir, together, 3, 131.
Tormentationis, torments, 83.
Tother, other, 17, 77. See **Tane**.
Toung, tongue, 112.
Tractit, *s.* tractate, 174.
Traist, *s.* trust, 41.
Traist, *v.* trust, 129, 172; **Traistis, Trastis**, trusts, 47, 49.
Trampis, *v.* treads, 80.
Tre, Treis, tree, trees, 34, 288.
Tremyl, tremble, 127.
Trewth, truth, 181.
Trow, believe, 130, 279; **Trowand**, believing, 247; **Trowit**, *pp.* 285.
Trubil, *s.* trouble, 112, 169.
Tuik, took, 67.
Turnand, turning, 89.
Twa, two, 19.
Twiche, *v.* touch, 96, 146; **Twichit**, *pret.* 183.
Twiching, Tweching, Twyching, *s.* sense of touch, act of touching, 116, 118, 206.
Twyis, twice, 101.
Twynnis, *v.* part, separate; 'twynnis men and their geir,' 98.
Tydans, Tydanis, tidings, 95, 149.
Tymmer, timber, 134.
Tyne, *v.* lose, 74, 198; **Tynt**, *pret.* lost, 32, 90; *pp.* 50, 100.
Tyning, loss, 152.
Tynt. See **Tyne**.
Tyritnes (so corrected in the Errata from Tyrdnes), tiredness, weariness, 175.
Tyrrand, tyrant, 30.
Tystand, enticing, alluring, 242.
Tystyng, allurement, 116.
Tytill, title, 147.

Ugsum, abominable, 64.

Ule, Oyle, oil, 141, 195.
Uncerssabil, unsearchable, 167.
Unclenes, uncleanness, lewdness, 33.
Uncting, anointing, 191, 195.
Unctis, *v.* anoints, 195; **Unctit**, *pp.* 140.
Unctmentis, *s.* unguents, 153.
Understandit, understood, 288.
Undoutand, *adv.* undoubtedly, 126.
Unfenyet, unfeigned, 9.
Unfenyetlie, unfeignedly, 56, 70.
Unfylit, undefiled, 91.
Unhonest, indecent, 118.
Unkend, unknown, 251.
Unleirit, unlearned, 27.
Unlesum, unlawful, 10.
Unletterat, unlettered, 52.
Unpacience, impatience, 270; **Unpacient**, 52.
Unshawin, unexplained, 180.
Untelabil, Untellabyl, unspeakable, 16, 242.
Unwarnes, unwariness, carelessness, 286.
Usand, using, 183.
Uste, host, altar-bread, 212, 213; **Ustis**, *pl.* 212.
Uterlie, utterly, 53.
Uthir, Uther, other, 11, 113. So, as a general rule; but **Uthir** occurs exceptionally for the conjunction *either* (167), which is commonly represented by **Other** or **Oder**.

Vail, valley, 23.
Valour, value, 48.
Vanial, venial, 288, 289.
Vanissit, vanished, 126.
Vant, *s.* boast, 51.
Varai, very; 'in varai deid,' 33.
Vayne, *adj.* vain, 118.
Vaynis, *s.* veins, 177.
Vedohed, widowhood, 89.
Verai, Verrai, very, indeed, 37, 202.
Verteous, virtues, 24.
Veschel, vessel, 278; **Veschellis**, *pl.* 102.
Vincusit, vanquished, 184.
Visie (so corrected in the Errata from Visit), *v.* visit, 58, 59; **Viseit**, visited, 54.
Vittallis, victuals, 64.
Voce, voice, 86, 87.
Vynnakir, vinegar, 152, 156.

Waik, Weik, *adj.* weak, 22, 54, 123.
Walk, *v.* watch, keep watch, 81, 128; **Walknys**, watchest, 122.
Walking, *s.* watching (Lat. *Vigilia*), 119.
Wall, wave (of the sea), 243.
Wallit, guarded, fortified, 109.
Wambe, womb, 41, 276; belly, 48.
Wame, belly, 65, 127; womb, 276.
Wanne, won, 177.
Wantand, wanting, 134.
Wapins. See **Wepins.**
War, *v.* were, wert, 216, 263.
War, *adj.* worse, 109, 266.
Wariis, *v.* execrates, curses, 63; **Wariit, Warryit**, *pp.* accursed, 31, 47.
Wark, *s.* work, 134.
Waryingis, *s.* curses, imprecations, 32.
Wate, know, 242.
Wattir, water, 270; **Watteris**, waters, 177.
Wayme, womb, 145.
Weche, watch, vigil, 148.
Wecht, weight, 51, 269; **Weychtis**, *pl.* 98.
Wechtie, Weichty, weighty, 94, 290.
Weddir, weather, 269.
Wedohede, widowhood, 89.
Weiddis, weeds, 119.
Weik. See **Waik.**
Weil, Weill, weal, well-being (public or private), 97.
Weir, Weire, war, 92, 194; **Weris, Weirris**, *pl.* 68, 82.
Wepins, Wapins, weapons, 88.
Werdis, fates, predictions, 49.
Weris. See **Weir.**
Wesche, *v.* wash, 23, 122; **Weschand**, washing, 65; **Weschyne**, washed, 122.
Wey, *v.* weigh, 290; **Weyit**, weighed, 103.
Weychtis. See **Wecht.**
Widdillis, Widling, *v.* curse, cursing; 'wariis, bannis and widdillis .... banning and widling,' 63.
Wif, Wiffis, wife, wife's, 31.
Wirschip, *v.* worship, 52.
Wisman, wise man, 24.
Withoutin, without, 258.
Wittes, (five) senses, 118.
Wouk, Wouke, week, 66, 68.
Wourkand, working, 54.
Wrait, wrote, 232.
Wraith, wrath, 25.
Wrang, wrong, 114.
Wrangis, *s.* wrongs, 200.
Wrangous, wrong, unjust, 11.
Wrangously, wrongfully, 96.
Wrechis, covetous persons, 98.
Wrete, writ, 279.
Wricht, joiner, carpenter, 134.
Writand, *p. pres.* writing, 55.
Wrocht, wrought, 145, 181.
Wydohed, widowhood, 10.
Wyffis, Wyfis, wives, 103, 230.
Wylis, wiles, deceit, 113.
Wyndokis, windows, 118.
Wyneyard, vineyard, 119.
Wynne, *v.* win, won; 'suld wynne ... is wynne,' 261.

Wyrk, *v.* work, 134, 169.
Wyrschippit, worshipped, 148.

Ya, yea, 106.
Yaicking, *s.* aching, 230.
Yaird, garden, 152.
Ydill, Ydil, idle, 119, 126.
Ye, yea, 62.
Yeid, went, 65, 82.
Yeir, year, 1, 100; **Yeiris, Yeris**, *pl.* 147.
Yeit, Yit, yet, nevertheless, 29, 33.
Yettis, *v. a.* pours, 187; **Yettit**, poured, 259.
Yis, yes, 34, 69.
Ymagein, imagine, 134.
Ympreif, reprove, censure, 61.
Yneuch, enough, 29, 85.
Yoik, yoke, 68.
Youthede, (the season of) youth, 109.

Zeile, zeal, 56.

INDEX.

Abimelech punished for adulterous desires, 90.
Abraham, an example of intercessory prayer, 277.
Absalom's punishment for breach of fourth commandment, 82.
Absolution, the words of, 225.
Achan's theft punished, 101.
Adultery, the sin of, 88, 115.
— of the heart, 113.
Almsgiving, the merit of, 36.
— its rewards, 103-106.
— recommended on Sunday, 69.
Ambrose (St.) quoted, 208.
Ananias, Azarias and Misael, 128.
Anger, when lawful and unlawful, 85.
Anointing. See Unction.
Arius, how punished for blasphemy, 65.
Augustine (St.), on Mary, 272, 274.
— on purgatory, 286.
— on prayers for the dead, 281, 282.
— quoted, 5, 41, 42, 45, 46, 61, 179, 180, 181, 184, 185, 239.
Ave Maria (the) explained, 273.
See Salutation of the Angel.

Backbiting, the sin of, 110, 111.
Baptism, washes the soul, 178.
— why water ordained as its matter, 183.
— its form, 184.
— its four special effects, 186-188.
— the contract or covenant made in it, 185.
— the ceremonies used in its administration, 189-192.
— may in necessity be administered by laymen, 193; and validly by heretics, 172.
— compared with confirmation, 194.
Belief, in God, the meaning of, 130, 135.
— in Christ, 143.
— in the Incarnation, 144.
— should include trust, 129, 167.
Belthasar slain for abusing the sacred vessels, 102.
Beneficed men, their obligations of justice, 98.
Bishops, their office, 140.
— their powers and jurisdiction, 233, 234.
— why anointed, 140.
Black mail, extortion of, 98.
Blasphemy, the sin of, 64.
— how punished, 65.
Blindness of heart, an effect of lust, 92.
Blood and water from Christ's side, their signification, 205.
Brazen serpent, erected by Moses, 52.
Burial, superstitions regarding the place of, 51.

Catechism, used in time of the Apostles, 26.
— how divided by St. Paul, 26, 27.
Catechism (the present), projected by Archbishop Hamilton, 3.
— decree of the council regarding it, 5.
— intended for both priest and people, 5.
— contains rudiments only, 6.
— to be read every Sunday when no sermon, 7.
— exhortation to vicars and curates regarding its use, 5, 289.
— printers' errors in it, to be corrected, 289.
Ceremonies, of the church, despised by many people, 69.
— of baptism explained, 189-192.
Charity, the fourth principal virtue, 42.
— the order of, 73.
— sins against, 86.
— a preparation for prayer, 244.
See also Love of God.
Charms, the use of, sinful, 50.
Chastity, three degrees of, 89.
— sins against, 90.
Cherubim, images of, made by command of God, 52.
Children, to be chastised, 63.
Choirs, the needful reparation of, 98.
Chrism, used in baptism, 192.
— the sensible matter of confirmation, 195.
— made of olive oil and balm, 196.
Christ, the meaning of the name, 140.
— His office as King and Priest, 140, 141.
— His union with the soul in the eucharist, 209.
— His union with the church, 236.
Christians, spiritual priests, 196.
Chrysostom (St.), on prayers for the dead, 282.
— quoted, 85, 210.
Church (the), definition of, 171, 172.
— authority of, as motive for faith, 40.
— directed by the Holy Spirit, 204.
— the spouse of Christ, 171.

Church (the), her unity, 172.
— no salvation out of, 171.
— succeeds to the powers of the apostles, 231.
Church services, profaned by laughing and talking, 69.
Churchmen, an example worthy to be noted by, 92.
Circumcision, a figure of baptism, 185.
Clergy. See Priests.
Coiners of unlawful money, 98.
Commandments (the), how to be observed, 29.
— right use of, 120.
Communion, why the eucharist so called, 203.
— under one kind, sufficient, 212, 213.
— how to prepare for, 211, 214.
Communion of Saints, in what it consists, 172.
Concupiscence, the nature and cause of, 115–117.
— the strength of, 263.
— after baptism, not sin without consent, 188.
Confession, as part of penance, defined, 221.
— why required, 222.
— the ordinary means of forgiveness, 226.
— the advantages of, 226.
— when not necessary, 226.
Confession of our faith, when required, 60.
Confirmation, the sacrament of, its expediency, 193.
— compared with baptism, 194.
— declared in scripture, 195.
— its matter and form, 195, 196.
— its virtue and effects, 197.
Conscience, a clean, necessary for the reception of the eucharist, 213.
Constance, council of, quoted, 283.
Contrition, definition of, 220.
— required for the sacrament of penance, 218.
— when it saves without confession, 226.
Core, rebellion of, how punished, 82.
Councils, definitions of, to be accepted as true word of God, 41, 47.
Counsel, the gift of, 199.
Covetousness, sin of, 115.
— penalties of, 101.
Creatures, the right use of, 137.
Creed (the), divisions of, 126.
— compiled by the apostles, 126.
— articles of, not to be comprehended by natural reason, 130.
Cross, sign of the, used in baptism, 189.
— in confirmation, 196, 197.
Cude or linen cloth, its use in baptism, 192.
Curses (the) pronounced in the book of Deuteronomy, 31.
Cursing, well used, is a medicine, 234.
Cyprian (St.), on prayer for departed souls, 281.
— quoted, 226.

David, how punished for his adultery, 90.
Despair, the sin of, 48, 51.
Devil (the), deceives us by help of witches, 50.
— provokes the tongue to evil, 109.
— his power and malice in temptation, 266.
— his kingdom, 256.
— a prayer against, 260.
Dionysius Areopagita, on prayer for the dead, 281.
Discretion, a bridle to the tongue, 107.
Divorce, tolerated among the Jews for their hardness of heart, 113, 236; and to prevent wife murder, 237.
— forbidden by Christ, 238.
Dreams, not to be heeded, 50.

Eleazar, his good example, 30, 31.
Eli. See Heli.
Elizabeth (St.), her salutation of Mary, 272.
Enemies, the duty of loving, 75.
Envy, a sin against the tenth commandment, 115.
Eucharist (the), prefigured in the Old Testament, 202.
— meaning of the name, 203.
— why called a sacrifice, 203.
— the matter of, 204.
— why water mixed with wine in, 204.
— words of consecration of, 205.
— real presence of Christ in, 133, 206–208, 212, 213.
— spiritual effects of, 208.
— how to prepare for the reception of, 211.
— our spiritual food, 261.
— to be received daily by faith, 262.
Eusebius, quoted for date of Christ's birth, 146.
Eve contrasted with Mary, 273, 275.
Excommunication, the power of, given to bishops, 234.
Executors of testaments, their duties, 100.
Extreme Unction, the sacrament of, how expedient, 227, 228.
— ordained by Christ himself, 228.
— declared by St. James, 229.
— its effects on soul and body, 230.

Faith, the second principal virtue, 40.
— the necessity of, 125.
— two kinds of, general and special, 126, 127.
— to be confessed openly, 60.
— its rewards, 55.

Faith, its merits augmented by the eucharist, 210.
— (special or living), described, 127, 128, 130.
— always joined with hope and charity, 128.
— justifies, 128, 256.
— necessary to every Christian, 129.
— the ground of the sacrament of penance, 129.
— when accepted in place of baptism, 226.
— a preparation for prayer, 241.
— mentioned, 42, 55, 129, 135, 139, 141, 142, 144, 149, 150, 153, 154, 167, 170, 172, 176, 257, 262.
Faith of our heart, 247.
False witnesses, 110, 111.
Fasting, a remedy against temptation, 119.
— a disposition for devout prayer, 246.
— an apostolic practice before Communion, 203.
Fathers, natural, spiritual and temporal, 79.
Fathers of the Church, their authority, 46.
Fear of God, the first principal virtue, 39.
— a gift of the Holy Ghost, 201.
Food of the soul, two-fold, 261.
Forgiveness of injuries, 245, 264.
Forgiveness of sins, how obtained, 172–174.
— power of, given to the Church, 218.
Fornication, a deadly sin, 91.
— punished in hell, 93, 94.
— occasions of, 94.
Fortitude, the gift of, 199.

Gabriel, his salutation to Mary, 270.
Gehezi, stricken with leprosy for simony, 102.
God, his majesty, 37, 38, 136.
— a spirit, 131.
— our Father, 132, 249, 251.
— almighty, 133.
— made all things out of nothing, 134.
— why called jealous, 57, 58.
— his 'right hand' explained, 163.
Godfathers and godmothers, their duties, 190.
Gods of the gentiles, devils, 131.
Grace, the sources of, 177.
— makes us temples of the Holy Spirit, 170.
— the fulness of, in Mary, 274.
Gregory (St.), on oblations for the dead, 283.
— on purgatory, 285.

Hawking and hunting, not occupations for priests, 140.
Heart, a clean and a foul, described, 113, 114.
Heaven, the joys of, 175, 176.
— how God is present in, 251, 252.
Heli, the occasion of his death, 93.
Hell, the pains of, 34, 176.
— its situation and four divisions, 157, 158.
Hell (the) of unbaptized infants, 157.
Heresy, description of, 45.
— incompatible with love of God, 43.
Heretics sin against the first commandment, 45, 47.
Hilary (St.), quoted, 181.
Holy Ghost (the), names and attributes of, 169.
— given to us by faith, 170.
— dwells in us by grace, 170.
— the seven gifts of, explained, 198–201.
Hope, the third principal virtue, 41.
— augmented by the eucharist, 210.
— a preparation for prayer, 243.
— the rewards of, 55.
Host, the consecrated, 212.
— a little, contains as much as a large one, 213.
Humility, a lesson of, 263.

Idleness, a warning against, 96.
— not for priests and bishops, 140.
Idolatry, spiritual, 48.
— corporal, 49.
Ignatius (St.), the name of Jesus written on his heart, 140.
Ignorance, cause of present troubles, 23.
— especially to be eschewed by priests, 5.
Images, the right use of, 52, 53.
Immaculate conception of Mary, taught, 186, 276.
Incarnation (the), a special faith in, required, 144.
— how wrought by the Holy Spirit, 145.
Incest, how punished, 90.
Infants dying unbaptized, their condition in hell, 157.
Infidelity, the sin of, 48.
Intention, a good, described, 29, 114.
— necessary in administering baptism, 193.
Intercession of the saints, 278, 279.

Jacob's prophecy of Messias, 147.
Jeremias, sanctified in his mother's womb, 276.
Jerome (St.), on Mary's graces, 274.
— on the prayers of the saints, 278.
— prays to St. Paula, 280.
— quoted, 45, 62, 137.
Jerusalem, destruction of, a lesson, 53.
Jesus, meaning of His name, 139.
— natural son of God, 143.
— the Word, 143.

Jesus, born A.M. 5199, 146.
— nine circumstances of His nativity, 146–148.
— His passion and burial, 151–153.
— His descent into hell, 157–159.
— His resurrection, 160–163.
— His ascension, 163–165.
— His example of charity, 154, 155.
Job, an example of intercessory prayer, 277.
John Baptist, sanctified in his mother's womb, 276.
John Damascene, on praying for the dead, 282, 283.
Joseph's deliverance, example from, 159.
Judas, his sin of covetousness, 102.
Judges, called gods in the old law, 131.
Judges, the sins of, 86.
— accepting bribes, 97.
— ways in which they may pervert justice, 99, 100.
— giving false judgment, 110.
— falsely accusing Susanna, 111.
Judgment, two sorts of, particular and general, 288.
— the last, 165–168.
Judith, her example of patience, 243.
Justice, sins against, 96–100.

Kingdom of God, twofold, 256, 257.
Kingdom of grace, 257.
Kings, why anointed, 140.
— how they may sin by exorbitant taxation, 97.
Kirk, Kirkmen. See Church, Churchmen.
Knowledge (the) of God required of us, 24, 37.
Korah. See Core.

Law (the) of God, a rule of conduct, 28.
— likened to a torch, 121.
— a mirror, 122.
— an urinal, 123.
— a ship's compass, 124.
Lawyers, their sins against justice, 99.
Lazarus raised from the dead, 160.
Limbus, puerorum, 157.
— patrum, 158.
Love of God, marks of, 43.
— motives of, 43, 44.
— augmented by the eucharist, 210.
— its consolations, 55, 56.
See Charity.
Love of our neighbour, 70–78.
Lust, evil effects of, 92, 93.

Maccabeus (Judas), offers sacrifices for the dead, 281.
Machabees, example from the history of the, 30.
Magistrates, obedience due to, 80.
— when accomplices in theft, 97.
Manna, a figure of the eucharist, 202, 208, 209.
Marriage, to be held honourable, 89.
— how a man may sin in, 240.
See Matrimony.
Mary, the meaning of her name, 274.
— her conception without original sin, 186, 276.
— consents to the Incarnation, 145.
— how the body of Christ was formed within her, 145.
— prophesies her own honour, 272.
— her perpetual virginity, 148, 149.
— her sinlessness, 274.
— her virtues, 275.
— her example in conceiving the Word, 143.
— the beginning of our salvation, 148.
— all Christians debtors to her after Christ, 271.
— contrasted with Eve, 149, 273, 275.
— our duties towards her, 272.
— her image useful, 53.
Mass, to be heard on Sundays and holy-days, 68, 70.
— may be said for departed souls, 281.
Masses, fees for, may be taken by a poor priest, 99.
Master of the Sentences (Peter Lombard) quoted, 210.
Matrimony, four causes of its institution, 235.
— shewn to be a sacrament, 238.
— its matter and form, 238, 239.
— its fruits and effects, 239.
— the lawful ends of, 240.
Meekness, Christ's example of, 156.
Melchizedeck's offering, a figure of the eucharist, 202.
Merchants, sin by using false weights, 98.
Mortification of the flesh recommended, 278.
Moses, the efficacy of his intercession, 278.
Murderers, the punishment of, 87.

Name of God, how dishonoured, 62.
Necromancy, the sin of, 49, 50.
Neighbour, who is our, 74.
Noe's flood, a figure of baptism, 183.

Oaths, lawful and unlawful, 61, 62.
— profane and false, 64.
Obedience, due to parents, 79.
— to magistrates, 80.
— to prelates, 81.
— Christ's example of, 156.
Obsecration, defined, 271.
Occasions of sin, 94.
— to be avoided, 118.
Order, sacrament of, 230–235.
Ordination of ministers, belongs to the bishops, 233.

Original sin, described, 186.
— remitted by faith and baptism, 173.
Orison, defined, 271.

Paschal lamb, a figure of the eucharist, 202.
Passion of Christ, set forth in the eucharist, 210.
Pater noster (the), to be taught on Sundays, 68.
— its form, Latin and English, 249.
— its seven petitions explained, 249–270.
Patience, a lesson of, 136.
— Christ's example of, 155.
Patrons of benefices, commit theft by promoting unworthy persons, 97.
— how they may commit simony, 99.
Paul (St.), the efficacy of his intercession, 278.
Penance, the sacrament of, 173, 215–226.
— the virtue of, 216.
— a gift of God, 174.
See Confession.
Penitent thief, the example of, 226.
Peter (St.), keys given to the church in the person of, 173.
Physicians and surgeons, how they may sin against justice, 100, 103.
Piety, the gift of, 200.
Polygamy, mystical reason for its toleration among the Jews, 236.
Praise of God, the duty of, 60.
Prayer, the duty of, 61.
— necessary to overcome the flesh, 117.
— necessary before Communion, 214.
— should be made with faith, 241, 242.
— perseverance in, 244, 247.
— of obstinate sinners not heard, 246.
— four kinds of, 271.
Prayers, of good men, the value of, 277.
— to the saints in heaven, 279.
— for the souls in purgatory, 280.
Prayer-books, recommended, 215.
Preachers, promised in a few years, 60.
Preaching, the duty of, 60, 289.
Prelates, their duties, 60.
— negligent and ignorant, sin against the second commandment, 64.
— obedience due to, 81.
Presumption, a sin against the first commandment, 48.
Pride, the sin of, 51, 63.
Priesthood (the), power of the keys given to, 221.
— principally instituted to consecrate and administer the eucharist, 233.
— the spiritual, of all Christians, 196.
Priests, their duties to parishioners, 233, 289.
— evil of ignorance in, 5.
Priests, not to live in idleness and fornication, 93, 140.
— honour due to, 80.
Punishments, threatened against sinners, 31.
— temporal and spiritual, 32, 33.
— temporal, due to sin after forgiveness, 224.
Purgatory, its pains, 158.
— the scriptural doctrine of, 284–287.
— souls in, benefited by our prayers, 280.

Rabsaces, his punishment for blasphemy, 65.
Rebellion, a deadly sin, 83.
Restitution, of ill-gotten goods, 101.
— a part of satisfaction, 225.
Resurrection, of the body, 174.
— spiritual, to a new life, 161, 162.
Rewards, temporal, promised to keepers of the commandments, 34.
— spiritual, 35.

Sabbath of the Jews, its twofold obligation, ceremonial and moral, 66.
— its ceremonial, a figure of spiritual rest, 67.
— its morality, transferred to the Sunday, 67.
See Sunday.
Sacraments, instruments of grace, 177, 179, 180.
— seven in number, 178.
— sensible signs of unity of faith, 179.
— differ from those of the old law, 180.
— why instituted, 181.
— memorials of the Passion, 181.
— occasions for virtue, 182.
— consist of matter and form, 182.
— are validly performed by unworthy ministers, 173, 183, 192, 234.
Sacrament of the altar, names of, 203.
See Eucharist.
Sacrifice of Christ upon the cross, 153, 154.
— of the altar, 203.
Sacrilegious theft, 97.
Saints, the efficacy of their prayers, 278, 279.
Saints-days to be observed, 69.
Salt, why used in baptism, 190.
Salutation of the Angel, recited since the time of the Apostles, 270.
— may be called a prayer, though no petition in it, 270, 271.
— four reasons for repeating it, 270–272.
— teaches the dignity of Mary, 271.
Salvation stands, in true and perfect faith, 139.
— in special faith, 153.
Satisfaction, defined, 223.
— necessary part of penance, 218.

Satisfaction of Christ, for all who have living faith, 154.
Saturday, superstitions connected with, 51.
Saul, why punished, 32.
— his covetousness, 101.
Science, a gift of the Holy Spirit, 200.
Scottish speech, 139, 157.
Scripture, the sense of to be discerned by comparison of passages, 45, 46; by the exposition of the Fathers, 46; and by definitions of councils, 47.
— the study of, a preservative of chastity, 91, 188.
Sedechias, his punishment, 32.
Sermon, to be heard on Sunday if possible, 98.
Servants' wages, defrauders of, 98.
Sichemites, punished for ravishing Dina, 92.
Sign of the cross. See Cross.
Simon Magus, the occasion of his sin, 102.
Simony, how committed, 99.
Sin, God's hatred of, 76.
— definition of, 139.
— how forgiven, 172–174.
See Original sin.
Sins, why compared to debts, 262.
— mortal and venial, 263.
— venial, cannot all be avoided, 263.
— venial, forgiven in purgatory, 284.
Sinners (persevering), out of the church, 171, 172
Slander, the sin of, 111.
Sodoma and Gomorra, why destroyed, 92, 94.
Solomon, inspired to make images, 52.
— punished for his sins, 92.
Sons of God, by adoption, 132, 250.
— by living faith, 141, 142, 150.
Souls, departed. See Purgatory.
Spittle, why used in baptism, 190.
Stephen (St.), the efficacy of his intercession, 278.
Sunday, how to be observed, 68.
— vices specially common upon, 68.
— neglect of, cause of present troubles, 69.
Superstitions condemned, 51.
Susanna, her example, 30.
— falsely accused, 111.
Swearing, sinful, 63.

Taxation (excessive), a sin against the seventh commandment, 97.
Teaching the faith, a duty of parents, etc., 60; especially on Sunday, 68.
Teinds, the obligation of paying, 98, 100.
Temporal goods, may lawfully be prayed for, 261.
Temptation, what it is, 265.
— how to pray against, 267.
Temptations, sent by God, 265.
— coming from the devil, 266.
Tempting God, the sin of, 51, 265.
Tenants, oppression of, 98.
Thanksgiving, a lesson of, 136.
Theft, ways of committing, 96.
Theodoret, quoted, 286.
Theophylact, quoted, 229.
Tobias, an example of almsgiving, 104.
Tongue (the), how to guide it, 106, 112.
— likened to a bridle, 107.
— a ship's rudder and a fire, 108.
— sins of the, 110, 111.
Transubstantiation, the doctrine of, taught, 206, 212, 213.
Troubles of life, their uses and consolations, 268, 269.
Tyrants, prayer against, 257.

Unction, its use in baptism, 191, 192.
— in confirmation, 195.
See Extreme Unction.
Understanding, the gift of, 199.
Unity of doctrine, necessary, 3, 4.
Unity of the church, signified by the matter of the eucharist, 204.
— a fruit of the eucharist, 210, 211.
Usury, sinful, 97.

Vigilantius, his heresy, 279.
Virginity, more perfect than married state, 89.
Virtues, the four principal, 39.

Water, why mixed with wine in the eucharist, 204, 205.
Widowhood, the second degree of chastity, 89.
Will of God, twofold, 258, 259.
Wisdom, the gift of, 198.
Witchcraft, a deadly sin, 49–51.
— dishonours the name of God, 254.
Witches, made use of by the devil, 51.
Word of God, the duty of teaching, 5–7, 60, 68, 233, 289.
— our daily bread, 262.
World (the), its vain pleasures, 156.

Zedekiah. See Sedechias.

THE END.

October, 1884.

Clarendon Press, Oxford

A SELECTION OF

BOOKS

PUBLISHED FOR THE UNIVERSITY BY

HENRY FROWDE,

AT THE OXFORD UNIVERSITY PRESS WAREHOUSE,

AMEN CORNER, LONDON.

ALSO TO BE HAD AT THE

CLARENDON PRESS DEPOSITORY, OXFORD.

[*Every book is bound in cloth, unless otherwise described.*]

LEXICONS, GRAMMARS, &c.

(See also Clarendon Press Series, pp. 14, 18, 21, 24, 25.)

ANGLO-SAXON.—*An Anglo-Saxon Dictionary*, based on the MS. Collections of the late Joseph Bosworth, D.D., Professor of Anglo-Saxon, Oxford. Edited and enlarged by Prof. T. N. Toller, M.A. (To be completed in four parts.) Parts I and II. A—HWISTLIAN (pp. vi, 576). 1882. 4to. 15*s.* each.

CHINESE.—*A Handbook of the Chinese Language.* Parts I and II, Grammar and Chrestomathy. By James Summers. 1863. 8vo. half bound, 1*l.* 8*s.*

ENGLISH.—*A New English Dictionary, on Historical Principles:* founded mainly on the materials collected by the Philological Society. Edited by James A. H. Murray, LL.D., President of the Philological Society; with the assistance of many Scholars and men of Science. Part I. A—ANT (pp. xvi, 352). Imperial 4to. 12*s.* 6*d.*

—— *An Etymological Dictionary of the English Language.* By W. W. Skeat, M.A. *Second Edition.* 1884. 4to. 2*l.* 4*s.*

——Supplement to the First Edition of the above. 1884. 4to. 2*s.* 6*d.*

—— *A Concise Etymological Dictionary of the English Language.* By W. W. Skeat, M.A. 1884. Crown 8vo. 5*s.* 6*d.*

GREEK.—*A Greek-English Lexicon*, by Henry George Liddell, D.D., and Robert Scott, D.D. Seventh Edition, Revised and Augmented throughout. 1883. 4to. 1*l.* 16*s.*

—— *A Greek-English Lexicon*, abridged from Liddell and Scott's 4to. edition, chiefly for the use of Schools. Twentieth Edition. Carefully Revised throughout. 1883. Square 12mo. 7*s.* 6*d.*

GREEK.—*A copious Greek-English Vocabulary*, compiled from the best authorities. 1850. 24mo. 3*s.*

—— *A Practical Introduction to Greek Accentuation*, by H. W. Chandler, M.A. Second Edition. 1881. 8vo. 10*s.* 6*d.*

HEBREW.—*The Book of Hebrew Roots*, by Abu 'l-Walîd Marwân ibn Janâh, otherwise called Rabbî Yônâh. Now first edited, with an Appendix, by Ad. Neubauer. 1875. 4to. 2*l.* 7*s.* 6*d.*

—— *A Treatise on the use of the Tenses in Hebrew.* By S. R. Driver, M.A. Second Edition, Revised and Enlarged. 1881. Extra fcap. 8vo. 7*s.* 6*d.*

—— *Hebrew Accentuation of Psalms, Proverbs, and Job.* By William Wickes, D.D. 1881. Demy 8vo. stiff covers, 5*s.*

ICELANDIC.—*An Icelandic-English Dictionary*, based on the MS. collections of the late Richard Cleasby. Enlarged and completed by G. Vigfússon, M.A. With an Introduction, and Life of Richard Cleasby, by G. Webbe Dasent, D.C.L. 1874. 4to. 3*l.* 7*s.*

—— *A List of English Words the Etymology of which is illustrated by comparison with Icelandic.* Prepared in the form of an APPENDIX to the above. By W. W. Skeat, M.A. 1876. stitched, 2*s.*

—— *An Icelandic Prose Reader*, with Notes, Grammar and Glossary, by Dr. Gudbrand Vigfússon and F. York Powell, M.A. 1879. Extra fcap. 8vo. 10*s.* 6*d.*

LATIN.—*A Latin Dictionary*, founded on Andrews' edition of Freund's Latin Dictionary, revised, enlarged, and in great part rewritten by Charlton T. Lewis, Ph.D., and Charles Short, LL.D. 1879. 4to. 1*l.* 5*s.*

SANSKRIT.—*A Practical Grammar of the Sanskrit Language*, arranged with reference to the Classical Languages of Europe, for the use of English Students, by Monier Williams, M.A. Fourth Edition, 1877. 8vo. 15*s.*

—— *A Sanskrit-English Dictionary*, Etymologically and Philologically arranged, with special reference to Greek, Latin, German, Anglo-Saxon, English, and other cognate Indo-European Languages. By Monier Williams, M.A. 1872. 4to. 4*l.* 14*s.* 6*d.*

—— *Nalopákhyánam.* Story of Nala, an Episode of the Mahá-Bhárata: the Sanskrit text, with a copious Vocabulary, and an improved version of Dean Milman's Translation, by Monier Williams, M.A. Second Edition, Revised and Improved. 1879. 8vo. 15*s.*

—— *Sakuntalā.* A Sanskrit Drama, in Seven Acts. Edited by Monier Williams, M.A. Second Edition, 1876. 8vo. 21*s.*

SYRIAC.—*Thesaurus Syriacus:* collegerunt Quatremère, Bernstein, Lorsbach, Arnoldi, Agrell, Field, Roediger: edidit R. Payne Smith, S.T.P. Fasc. I-VI. 1868-83. sm. fol. each, 1*l.* 1*s.* Vol. I, containing Fasc. I-V, sm. fol. 5*l.* 5*s.*

—— *The Book of Kalīlah and Dimnah.* Translated from Arabic into Syriac. Edited by W. Wright, LL.D., Professor of Arabic in the University of Cambridge. 1884. 8vo. 21*s.*

GREEK CLASSICS, &c.

Aristophanes: A Complete Concordance to the Comedies and Fragments. By Henry Dunbar, M.D. 4to. 1*l.* 1*s.*

Aristotle: The Politics, translated into English, with Introduction, Marginal Analysis, Notes, and Indices, by B. Jowett, M.A. Medium 8vo. *Nearly ready.*

Heracliti Ephesii Reliquiae. Recensuit I. Bywater, M.A. Appendicis loco additae sunt Diogenis Laertii Vita Heracliti, Particulae Hippocratei De Diaeta Libri Primi, Epistolae Heracliteae. 1877. 8vo. 6*s.*

Homer: A Complete Concordance to the Odyssey and Hymns of Homer; to which is added a Concordance to the Parallel Passages in the Iliad, Odyssey, and Hymns. By Henry Dunbar, M.D. 1880. 4to. 1*l.* 1*s.*

—— *Scholia Graeca in Iliadem.* Edited by Professor W. Dindorf, after a new collation of the Venetian MSS. by D. B. Monro, M.A., Fellow of Oriel College.
Vols. I. II. 1875. 8vo. 24*s.*
Vols. III. IV. 1877. 8vo. 26*s.*
Vols. V. VI. *In the Press.*

—— *Scholia Graeca in Odysseam.* Edidit Guil. Dindorfius Tomi II. 1855. 8vo. 15*s.* 6*d.*

Plato: Apology, with a revised Text and English Notes, and a Digest of Platonic Idioms, by James Riddell, M.A. 1878. 8vo. 8*s.* 6*d.*

—— *Philebus*, with a revised Text and English Notes, by Edward Poste, M.A. 1860. 8vo. 7*s.* 6*d.*

—— *Sophistes and Politicus*, with a revised Text and English Notes, by L. Campbell, M.A. 1867. 8vo. 18*s.*

—— *Theaetetus*, with a revised Text and English Notes, by L. Campbell, M.A. Second Edition. 8vo. 10*s.* 6*d.*

—— *The Dialogues*, translated into English, with Analyses and Introductions, by B. Jowett, M.A: A new Edition in 5 volumes, medium 8vo. 1875. 3*l.* 10*s.*

—— *The Republic*, translated into English, with an Analysis and Introduction, by B. Jowett, M.A. Medium 8vo. 12*s.* 6*d.*

—— *Index to.* Compiled for the Second Edition of Professor Jowett's Translation of the Dialogues. By Evelyn Abbott, M.A. 1875. 8vo. paper covers, 2*s.* 6*d.*

Thucydides: Translated into English, with Introduction, Marginal Analysis, Notes, and Indices. By B. Jowett, M.A. 2 vols. 1881. Medium 8vo. 1*l.* 12*s.*

THE HOLY SCRIPTURES, &c.

ENGLISH.—*The Holy Bible in the earliest English Versions*, made from the Latin Vulgate by John Wycliffe and his followers: edited by the Rev. J. Forshall and Sir F. Madden. 4 vols. 1850. Royal 4to. *3l. 3s.*

[Also reprinted from the above, with Introduction and Glossary by W. W. Skeat, M.A.

—— *The Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon:* according to the Wycliffite Version made by Nicholas de Hereford, about A.D. 1381, and Revised by John Purvey, about A.D. 1388. Extra fcap. 8vo. *3s. 6d.*

—— *The New Testament in English*, according to the Version by John Wycliffe, about A.D. 1380, and Revised by John Purvey, about A.D. 1388. Extra fcap. 8vo. *6s.*]

—— *The Holy Bible:* an exact reprint, page for page, of the Authorised Version published in the year 1611. Demy 4to. half bound, *1l. 1s.*

GOTHIC.—*The Gospel of St. Mark in Gothic*, according to the translation made by Wulfila in the Fourth Century. Edited with a Grammatical Introduction and Glossarial Index by W. W. Skeat, M.A. Extra fcap. 8vo. *4s.*

GREEK.—*Vetus Testamentum* ex Versione Septuaginta Interpretum secundum exemplar Vaticanum Romae editum. Accedit potior varietas Codicis Alexandrini. Tomi III. Editio Altera. 18mo. *18s.*

—— *Origenis Hexaplorum* quae supersunt; sive, Veterum Interpretum Graecorum in totum Vetus Testamentum Fragmenta. Edidit Fridericus Field, A.M. 2 vols. 1875. 4to. *5l. 5s.*

—— *The Book of Wisdom:* the Greek Text, the Latin Vulgate, and the Authorised English Version; with an Introduction, Critical Apparatus, and a Commentary. By William J. Deane, M.A. Small 4to. *12s. 6d.*

—— *Novum Testamentum Graece.* Antiquissimorum Codicum Textus in ordine parallelo dispositi. Accedit collatio Codicis Sinaitici. Edidit E. H. Hansell, S.T.B. Tomi III. 1864. 8vo. half morocco, *2l. 12s. 6d.*

—— *Novum Testamentum Graece.* Accedunt parallela S. Scripturae loca, necnon vetus capitulorum notatio et canones Eusebii. Edidit Carolus Lloyd, S.T.P.R. 18mo. *3s.*

The same on writing paper, with large margin, *10s.*

—— *Novum Testamentum Graece* juxta Exemplar Millianum. 18mo. *2s. 6d.*

The same on writing paper, with large margin, *9s.*

GREEK.—*Evangelia Sacra Graece.* Fcap. 8vo. limp, 1*s.* 6*d.*

—— *The Greek Testament,* with the Readings adopted by the Revisers of the Authorised Version:—

(1) Pica type, with Marginal References. Demy 8vo. 10*s.* 6*d.*

(2) Long Primer type. Fcap. 8vo. 4*s.* 6*d.*

(3) The same, on writing paper, with wide margin, 15*s.*

—— *The Parallel New Testament,* Greek and English; being the Authorised Version, 1611; the Revised Version, 1881; and the Greek Text followed in the Revised Version. 8vo. 12*s.* 6*d.*

The Revised Version is the joint property of the Universities of Oxford and Cambridge.

—— *Canon Muratorianus:* the earliest Catalogue of the Books of the New Testament. Edited with Notes and a Facsimile of the MS. in the Ambrosian Library at Milan, by S. P. Tregelles, LL.D. 1867. 4to. 10*s.* 6*d.*

—— *Outlines of Textual Criticism applied to the New Testament.* By C. E. Hammond, M.A. Fourth Edition. Extra fcap. 8vo. 3*s.* 6*d.*

HEBREW, etc.—*The Psalms in Hebrew without points.* 1879. Crown 8vo. 3*s.* 6*d.*

—— *A Commentary on the Book of Proverbs.* Attributed to Abraham Ibn Ezra. Edited from a MS. in the Bodleian Library by S. R. Driver, M.A. Crown 8vo. paper covers, 3*s.* 6*d.*

—— *The Book of Tobit.* A Chaldee Text, from a unique MS. in the Bodleian Library; with other Rabbinical Texts, English Translations, and the Itala. Edited by Ad. Neubauer, M.A. 1878. Crown 8vo. 6*s.*

—— *Horae Hebraicae et Talmudicae,* a J. Lightfoot. A new Edition, by R. Gandell, M.A. 4 vols. 1859. 8vo. 1*l.* 1*s.*

LATIN.—*Libri Psalmorum* Versio antiqua Latina, cum Paraphrasi Anglo-Saxonica. Edidit B. Thorpe, F.A.S. 1835. 8vo. 10*s.* 6*d.*

—— *The Psalter, or Psalms of David, and certain Canticles,* with a Translation and Exposition in English, by Richard Rolle of Hampole. Edited by H. R. Bramley, M.A., Fellow of S M. Magdalen College, Oxford. With an Introduction and Glossary. Demy 8vo. *Just Ready.*

—— *Old-Latin Biblical Texts: No. I.* The Gospel according to St. Matthew from the St. Germain MS. (g_1). Edited with Introduction and Appendices by John Wordsworth, M.A. Small 4to., stiff covers, 6*s.*

OLD-FRENCH.—*Libri Psalmorum* Versio antiqua Gallica e Cod. MS. in Bibl. Bodleiana adservato, una cum Versione Metrica aliisque Monumentis pervetustis. Nunc primum descripsit et edidit Franciscus Michel, Phil. Doct. 1860. 8vo 10*s.* 6*d.*

FATHERS OF THE CHURCH, &c.

St. Athanasius: Historical Writings, according to the Benedictine Text. With an Introduction by William Bright, D.D. 1881. Crown 8vo. 10*s.* 6*d.*

—— *Orations against the Arians.* With an Account of his Life by William Bright, D.D. 1873. Crown 8vo. 9*s.*

St. Augustine: Select Anti-Pelagian Treatises, and the Acts of the Second Council of Orange. With an Introduction by William Bright, D.D. Crown 8vo. 9*s.*

Canons of the First Four General Councils of Nicaea, Constantinople, Ephesus, and Chalcedon. 1877. Crown 8vo. 2*s.* 6*d.*

—— *Notes on the Canons of the First Four General Councils.* By William Bright, D.D. 1882. Crown 8vo. 5*s.* 6*d.*

Cyrilli Archiepiscopi Alexandrini in XII Prophetas. Edidit P. E. Pusey, A.M. Tomi II. 1868. 8vo. cloth, 2*l.* 2*s.*

—— *in D. Joannis Evangelium.* Accedunt Fragmenta varia necnon Tractatus ad Tiberium Diaconum duo. Edidit post Aubertum P. E. Pusey, A.M. Tomi III. 1872. 8vo. 2*l.* 5*s.*

—— *Commentarii in Lucae Evangelium* quae supersunt Syriace. E MSS. apud Mus. Britan. edidit R. Payne Smith, A.M. 1858. 4to. 1*l.* 7*s.*

—— Translated by R. Payne Smith, M.A. 2 vols. 1859. 8vo. 14*s.*

Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei, aliorumque Opera Selecta. E Codd. Syriacis MSS. in Museo Britannico et Bibliotheca Bodleiana asservatis primus edidit J. J. Overbeck. 1865. 8vo. 1*l.* 1*s.*

Eusebius' Ecclesiastical History, according to the text of Burton, with an Introduction by William Bright, D.D. 1881. Crown 8vo. 8*s.* 6*d.*

Irenaeus: The Third Book of St. Irenaeus, Bishop of Lyons, against Heresies. With short Notes and a Glossary by H. Deane, B.D. 1874. Crown 8vo. 5*s.* 6*d.*

Patrum Apostolicorum, S. Clementis Romani, S. Ignatii, S Polycarpi, quae supersunt. Edidit Guil. Jacobson, S.T.P.R. Tomi II. Fourth Edition, 1863. 8vo. 1*l.* 1*s.*

Socrates' Ecclesiastical History, according to the Text of Hussey, with an Introduction by William Bright, D.D. 1878. Crown 8vo. 7*s.* 6*d.*

ECCLESIASTICAL HISTORY, BIOGRAPHY, &c.

Ancient Liturgy of the Church of England, according to the uses of Sarum, York, Hereford, and Bangor, and the Roman Liturgy arranged in parallel columns, with preface and notes. By William Maskell, M.A. Third Edition. 1882. 8vo. 15*s.*

Baedae Historia Ecclesiastica. Edited, with English Notes, by G. H. Moberly, M.A. 1881. Crown 8vo. 10*s.* 6*d.*

Bright (W.). Chapters of Early English Church History. 1878. 8vo. 12*s.*

Burnet's History of the Reformation of the Church of England. A new Edition. Carefully revised, and the Records collated with the originals, by N. Pocock, M.A. 7 vols. 1865. 8vo. *Price reduced to* 1*l.* 10*s.*

Councils and Ecclesiastical Documents relating to Great Britain and Ireland. Edited, after Spelman and Wilkins, by A. W. Haddan, B.D., and W. Stubbs, M.A. Vols. I. and III. 1869–71. Medium 8vo. each 1*l.* 1*s.*

Vol. II. Part I. 1873. Medium 8vo. 10*s.* 6*d.*

Vol. II. Part II. 1878. Church of Ireland; Memorials of St. Patrick. Stiff covers, 3*s.* 6*d.*

Hammond (C. E.). Liturgies, Eastern and Western. Edited, with Introduction, Notes, and a Liturgical Glossary. 1878. Crown 8vo. 10*s.* 6*d.*

An Appendix to the above. 1879. Crown 8vo. paper covers, 1*s.* 6*d.*

John, Bishop of Ephesus. The Third Part of his Ecclesiastical History. [In Syriac.] Now first edited by William Cureton, M.A. 1853. 4to. 1*l.* 12*s.*

—— Translated by R. Payne Smith, M.A. 1860. 8vo. 10*s.*

Leofric Missal, The, as used in the Cathedral of Exeter during the Episcopate of its first Bishop, A.D. 1050–1072; together with some Account of the Red Book of Derby, the Missal of Robert of Jumièges, and a few other early MS. Service Books of the English Church. Edited, with Introduction and Notes, by F. E. Warren, B.D. 4to. half morocco, 35*s.*

Monumenta Ritualia Ecclesiae Anglicanae. The occasional Offices of the Church of England according to the old use of Salisbury, the Prymer in English, and other prayers and forms, with dissertations and notes. By William Maskell, M.A. Second Edition. 1882. 3 vols. 8vo. 2*l.* 10*s.*

Records of the Reformation. The Divorce, 1527–1533. Mostly now for the first time printed from MSS. in the British Museum and other libraries. Collected and arranged by N. Pocock, M.A. 1870. 2 vols. 8vo. 1*l.* 16*s.*

Shirley (*W. W.*). *Some Account of the Church in the Apostolic Age.* Second Edition, 1874. fcap. 8vo. 3*s.* 6*d.*

Stubbs (*W.*). *Registrum Sacrum Anglicanum.* An attempt to exhibit the course of Episcopal Succession in England. 1858. Small 4to. 8*s.* 6*d.*

Warren (*F. E.*). *Liturgy and Ritual of the Celtic Church.* 1881. 8vo. 14*s.*

ENGLISH THEOLOGY.

Butler's Works, with an Index to the Analogy. 2 vols. 1874. 8vo. 11*s.*

Also separately,

Sermons, 5*s.* 6*d.* *Analogy of Religion*, 5*s.* 6*d.*

Greswell's Harmonia Evangelica. Fifth Edition. 8vo. 1855. 9*s.* 6*d.*

Heurtley's Harmonia Symbolica: Creeds of the Western Church. 1858. 8vo. 6*s.* 6*d.*

Homilies appointed to be read in Churches. Edited by J. Griffiths, M.A. 1859. 8vo. 7*s.* 6*d.*

Hooker's Works, with his life by Walton, arranged by John Keble, M.A. Sixth Edition, 1874. 3 vols. 8vo. 1*l.* 11*s.* 6*d.*

—— the text as arranged by John Keble, M.A. 2 vols. 1875. 8vo. 11*s.*

Jewel's Works. Edited by R. W. Jelf, D.D. 8 vols. 1848. 8vo. 1*l.* 10*s.*

Pearson's Exposition of the Creed. Revised and corrected by E. Burton, D.D. Sixth Edition, 1877. 8vo. 10*s.* 6*d.*

Waterland's Review of the Doctrine of the Eucharist, with a Preface by the present Bishop of London. 1880. Crown 8vo. 6*s.* 6*d.*

—— *Works*, with Life, by Bp. Van Mildert. A new Edition, with copious Indexes. 6 vols. 1856. 8vo. 2*l.* 11*s.*

Wheatly's Illustration of the Book of Common Prayer. A new Edition, 1846. 8vo. 5*s.*

Wyclif. A Catalogue of the Original Works of John Wyclif, by W. W. Shirley, D.D. 1865. 8vo. 3*s.* 6*d.*

—— *Select English Works.* By T. Arnold, M.A. 3 vols. 1869–1871. 8vo. *Price reduced to* 1*l.* 1*s.*

—— *Trialogus.* With the Supplement now first edited. By Gotthard Lechler. 1869. 8vo. *Price reduced to* 7*s.*

HISTORICAL AND DOCUMENTARY WORKS.

British Barrows, a Record of the Examination of Sepulchral Mounds in various parts of England. By William Greenwell, M.A., F.S.A. Together with Description of Figures of Skulls, General Remarks on Prehistoric Crania, and an Appendix by George Rolleston, M.D., F.R.S. 1877. Medium 8vo. *25s.*

Britton. A Treatise upon the Common Law of England, composed by order of King Edward I. The French Text carefully revised, with an English Translation, Introduction, and Notes, by F. M. Nichols, M.A. 2 vols. 1865. Royal 8vo. *1l.* 16*s.*

Clarendon's History of the Rebellion and Civil Wars in England. 7 vols. 1839. 18mo. *1l.* 1*s.*

Clarendon's History of the Rebellion and Civil Wars in England. Also his Life, written by himself, in which is included a Continuation of his History of the Grand Rebellion. With copious Indexes. In one volume, royal 8vo. 1842. *1l.* 2*s.*

Clinton's Epitome of the Fasti Hellenici. 1851. 8vo. *6s. 6d.*

—— *Epitome of the Fasti Romani.* 1854. 8vo. *7s.*

Corpvs Poeticvm Boreale. The Poetry of the Old Northern Tongue, from the Earliest Times to the Thirteenth Century. Edited, classified, and translated, with Introduction, Excursus, and Notes, by Gudbrand Vigfússon, M.A., and F. York Powell, M.A. 2 vols. 1883. 8vo. *42s.*

Freeman (E. A.). History of the Norman Conquest of England; its Causes and Results. In Six Volumes. 8vo. *5l. 9s. 6d.*

Vols. I–II together, 3rd edition, 1877. *1l.* 16*s.*
Vol. III, 2nd edition, 1874. *1l.* 1*s.*
Vol. IV, 2nd edition, 1875. *1l.* 1*s.*
Vol. V, 1876. *1l.* 1*s.*
Vol. VI. Index. 1879. 8vo. *10s. 6d.*

Freeman (E. A.). The Reign of William Rufus and the Accession of Henry the First. 2 vols. 8vo. *1l.* 16*s.*

Gascoigne's Theological Dictionary ("Liber Veritatum"): Selected Passages, illustrating the condition of Church and State, 1403–1458. With an Introduction by James E. Thorold Rogers, M.P. Small 4to. *10s. 6d.*

Magna Carta, a careful Reprint. Edited by W. Stubbs, M.A. 1879. 4to. stitched, *1s.*

Passio et Miracula Beati Olaui. Edited from a Twelfth-Century MS. in the Library of Corpus Christi College, Oxford, with an Introduction and Notes, by Frederick Metcalfe, M.A. Small 4to. stiff covers, *6s.*

Protests of the Lords, including those which have been expunged, from 1624 to 1874; with Historical Introductions. Edited by James E. Thorold Rogers, M.A 1875. 3 vols. 8vo. *2l. 2s.*

Rogers (J. E. T.). History of Agriculture and Prices in England, A.D. 1259–1793.

Vols. I and II (1259–1400). 1866. 8vo. *2l. 2s.*

Vols. III and IV (1401–1582). 1882. 8vo. *2l 10s.*

Saxon Chronicles (Two of the) parallel, with Supplementary Extracts from the Others. Edited, with Introduction, Notes, and a Glossarial Index, by J. Earle, M.A. 1865. 8vo. *16s.*

Sturlunga Saga, including the Islendinga Saga of Lawman Sturla Thordsson and other works. Edited by Dr. Gudbrand Vigfússon. In 2 vols. 1878. 8vo. *2l. 2s.*

Statutes made for the University of Oxford, and for the Colleges and Halls therein, by the University of Oxford Commissioners. 1882. 8vo. *12s. 6d.*

Also separately,

Statutes made for the University. 2s.

Statutes made for the Colleges. 1s. each.

Statuta Universitatis Oxoniensis. 1884. 8vo. *5s.*

The Student's Handbook to the University and Colleges of Oxford. Seventh Edition. 1883. Extra fcap. 8vo. *2s. 6d.*

MATHEMATICS, PHYSICAL SCIENCE, &c.

Acland (H. W., M.D., F.R.S.). Synopsis of the Pathological Series in the Oxford Museum. 1867. 8vo. *2s. 6d.*

Astronomical Observations made at the University Observatory, Oxford, under the direction of C. Pritchard, M.A. No. 1. 1878. Royal 8vo. paper covers, *3s. 6d.*

De Bary (Dr. A.) Comparative Anatomy of the Vegetative Organs of the Phanerogams and Ferns. Translated and Annotated by F. O. Bower, M.A., F.L.S., and D. H. Scott, M.A., Ph.D., F.L.S. With two hundred and forty-one woodcuts and an Index. *Just Ready.*

Müller (J.). On certain Variations in the Vocal Organs of the Passeres that have hitherto escaped notice. Translated by F. J. Bell, B.A., and edited, with an Appendix, by A. H. Garrod, M.A., F.R.S. With Plates. 1878. 4to. paper covers, *7s. 6d.*

Phillips (John, M.A., F.R.S.). Geology of Oxford and the Valley of the Thames. 1871. 8vo. *21s.*

—— *Vesuvius.* 1869. Crown 8vo. *10s. 6d.*

Price (Bartholomew, M.A., F R.S.). Treatise on Infinitesimal Calculus.

Vol. I. Differential Calculus. Second Edition. 8vo. 14*s.* 6*d.*

Vol. II. Integral Calculus, Calculus of Variations, and Differential Equations. Second Edition, 1865. 8vo. 18*s.*

Vol. III. Statics, including Attractions; Dynamics of a Material Particle. Second Edition, 1868. 8vo. 16*s.*

Vol. IV. Dynamics of Material Systems; together with a chapter on Theoretical Dynamics, by W. F. Donkin, M.A., F.R.S. 1862. 8vo. 16*s.*

Rigaud's Correspondence of Scientific Men of the 17th Century, with Table of Contents by A. de Morgan, and Index by the Rev. J. Rigaud, M.A. 2 vols. 1841–1862. 8vo. 18*s.* 6*d.*

Sachs' Text-Book of Botany, Morphological and Physiological. A New Edition. Translated by S. H. Vines, M.A. 1882. Royal 8vo., half morocco, 1*l.* 11*s.* 6*d.*

Westwood (J. O., M.A., F.R.S.). Thesaurus Entomologicus Hopeianus, or a Description of the rarest Insects in the Collection given to the University by the Rev. William Hope. With 40 Plates. 1874. Small folio, half morocco, 7*l.* 10*s.*

The Sacred Books of the East.

TRANSLATED BY VARIOUS ORIENTAL SCHOLARS, AND EDITED BY F. MAX MÜLLER.

[Demy 8vo. cloth.]

Vol. I. The Upanishads. Translated by F. Max Müller. Part I. The Khândogya-upanishad, The Talavakâra-upanishad, The Aitareya-âraṇyaka, The Kaushîtaki-brâhmaṇa-upanishad, and The Vâgasaneyi-saṃhitâ-upanishad. 10*s.* 6*d.*

Vol. II. The Sacred Laws of the Âryas, as taught in the Schools of Âpastamba, Gautama, Vâsishṭha, and Baudhâyana. Translated by Prof. Georg Bühler. Part I. Âpastamba and Gautama. 10*s.* 6*d.*

Vol. III. The Sacred Books of China. The Texts of Confucianism. Translated by James Legge. Part I. The Shû King, The Religious portions of the Shih King, and The Hsiâo King. 12*s.* 6*d.*

Vol. IV. The Zend-Avesta. Translated by James Darmesteter. Part I. The Vendîdâd. 10*s.* 6*d.*

Vol. V. The Pahlavi Texts. Translated by E. W. West. Part I. The Bundahis, Bahman Yast, and Shâyast lâ-shâyast. 12*s.* 6*d.*

Vols. VI and IX. The Qur'ân. Parts I and II. Translated by E. H. Palmer. 21*s.*

Vol. VII. The Institutes of Vishṇu. Translated by Julius Jolly. 10*s.* 6*d.*

Vol. VIII. The Bhagavadgîtâ, with The Sanatsugâtîya, and The Anugîtâ. Translated by Kâshinâth Trimbak Telang. 10*s.* 6*d.*

Vol. X. The Dhammapada, translated from Pâli by F. Max Müller; and The Sutta-Nipâta, translated from Pâli by V. Fausböll; being Canonical Books of the Buddhists. 10*s.* 6*d.*

Vol. XI. Buddhist Suttas. Translated from Pâli by T. W. Rhys Davids. 1. The Mahâparinibbâna Suttanta; 2. The Dhamma-kakkappavattana Sutta; 3. The Tevigga Suttanta; 4. The Akaṅkheyya Sutta; 5. The Âṭokhila Sutta; 6. The Mahâ-sudassana Suttanta; 7. The Sabbâsava Sutta. 10*s.* 6*d.*

Vol. XII. The Śatapatha-Brâhmaṇa, according to the Text of the Mâdhyandina School. Translated by Julius Eggeling. Part I. Books I and II. 12*s.* 6*d.*

Vol. XIII. Vinaya Texts. Translated from the Pâli by T. W. Rhys Davids and Hermann Oldenberg. Part I. The Pâtimokkha. The Mahâvagga, I IV. 10*s.* 6*d.*

Vol. XIV. The Sacred Laws of the Âryas, as taught in the Schools of Âpastamba, Gautama, Vâsishṭha and Baudhâyana. Translated by Georg Bühler. Part II. Vasishṭha and Baudhâyana. 10*s.* 6*d.*

Vol. XV. The Upanishads. Translated by F. Max Müller. Part II. The Kaṭha-upanishad, The Muṇḍaka-upanishad, The Taittirîyaka-upanishad, The Bṛihadâraṇyaka-upanishad, The Śvetaśvatara-upanishad, The Praśna-upanishad, and The Maitrâyaṇa-Brâhmaṇa-upanishad. 10*s.* 6*d.*

Vol. XVI. The Sacred Books of China. The Texts of Confucianism. Translated by James Legge. Part II. The Yî King. 10*s.* 6*d.*

Vol. XVII. Vinaya Texts. Translated from the Pâli by T. W. Rhys Davids and Hermann Oldenberg. Part II. The Mahâvagga, V-X. The Ṭullavagga, I III. 10*s.* 6*d.*

Vol. XVIII. Pahlavi Texts. Translated by E. W. West. Part II. The Dâdistân-î Dînîk and The Epistles of Mânûskîhar. 12*s.* 6*d.*

Vol. XIX. The Fo-sho-hing-tsan-king. A Life of Buddha by Aśvaghosha Bodhisattva, translated from Sanskrit into Chinese by Dharmaraksha, A.D. 420, and from Chinese into English by Samuel Beal. 10*s.* 6*d.*

Vol. XXI. The Saddharma-puṇḍarîka, or the Lotus of the True Law. Translated by H. Kern. 12*s.* 6*d.*

Vol. XXIII. The Zend-Avesta. Part II. The Sîrôzahs, Yasts, and Nyâyis. Translated by James Darmesteter. 10*s.* 6*d.*

The following Volumes are in the Press:—

Vol. XX. Vinaya Texts. Translated from the Pâli by T. W. Rhys Davids and Hermann Oldenberg. Part III. The *K*ullavagga, I-IV.

Vol. XXII. *G*aina-Sûtras. Translated from Prâkrit by Hermann Jacobi. Part I. The Âkârâṅga-Sûtra. The Kalpa-Sûtra.

Vol. XXIV. Pahlavi Texts. Translated by E. W. West. Part III. Dînâ-î Maînôg-î Khîrad, Shikand-gu-mânî, and Sad-dar.

Second Series.

Vol. XXV. Manu. Translated by GEORG BÜHLER. Part I.

Vol. XXVI. The *S*atapatha-Brâhma*n*a. Translated by Julius Eggeling. Part II.

Anecdota Oxoniensia:

[Small 4to.]

Classical Series. I. i. *The English Manuscripts of the Nicomachean Ethics*, described in relation to Bekker's Manuscripts and other Sources. By J. A. Stewart, M.A. 3*s.* 6*d.*

—— I. ii. *Nonius Marcellus*, de Compendiosa Doctrina, Harleian MS. 2719. Collated by J. H. Onions, M.A. 3*s.* 6*d.*

—— I. iii. *Aristotle's Physics.* Book VII. Collation of various MSS.; with an Introduction by R. Shute, M.A. 2*s.*

—— I. iv. *Bentley's Plautine Emendations.* From his copy of Gronovius. By E. A. Sonnenschein, M.A. 2*s.* 6*d.*

Semitic Series. I. i. *Commentary on Ezra and Nehemiah.* By Rabbi Saadiah. Edited by H. J. Mathews, M.A. 3*s.* 6*d.*

Aryan Series. I. i. *Buddhist Texts from Japan.* Edited by F. Max Müller, M.A. 3*s.* 6*d.*

—— I. ii. *Sukhâvatî-Vyûha.* Description of Sukhâvatî, the Land of Bliss. Edited by F. Max Müller, M.A., and Bunyiu Nanjio. 7*s.* 6*d.*

—— I. iii. The Ancient Palm-leaves containing the Pragñâ-Pâramitâ-Hridaya-Sûtra and the Ushnîsha-Vigaya-Dhâranî, edited by F. Max Müller, M.A., and Bunyiu Nanjio, M.A. With an Appendix by G. Bühler. With many Plates. 10*s.*

Mediaeval and Modern Series. I. i. *Sinonoma Bartholomei;* A Glossary from a Fourteenth-Century MS. in the Library of Pembroke College, Oxford. Edited by J. L. G. Mowat, M.A. 3*s.* 6*d.*

—— I. iii. *The Saltair Na Rann.* A Collection of Early Middle Irish Poems. Edited from a MS. in the Bodleian Library by Whitley Stokes, LL.D. 7*s.* 6*d.*

Clarendon Press Series

I. ENGLISH.

A First Reading Book. By Marie Eichens of Berlin; and edited by Anne J. Clough. Extra fcap. 8vo. stiff covers, 4*d.*

Oxford Reading Book, Part I. For Little Children. Extra fcap. 8vo. stiff covers, 6*d.*

Oxford Reading Book, Part II. For Junior Classes. Extra fcap. 8vo. stiff covers, 6*d.*

An Elementary English Grammar and Exercise Book. By O. W. Tancock, M.A. Second Edition. Extra fcap. 8vo. 1*s.* 6*d.*

An English Grammar and Reading Book, for Lower Forms in Classical Schools. By O. W. Tancock, M.A. Fourth Edition. Extra fcap. 8vo. 3*s.* 6*d.*

Typical Selections from the best English Writers, with Introductory Notices. Second Edition. In Two Volumes. Extra fcap. 8vo. 3*s.* 6*d.* each.

Vol. I. Latimer to Berkeley. Vol. II. Pope to Macaulay.

Shairp (J. C., LL.D.). Aspects of Poetry; being Lectures delivered at Oxford. Crown 8vo. 10*s.* 6*d.*

A Book for the Beginner in Anglo-Saxon. By John Earle, M.A. Third Edition. Extra fcap. 8vo. 2*s.* 6*d.*

An Anglo-Saxon Reader. In Prose and Verse. With Grammatical Introduction, Notes, and Glossary. By Henry Sweet, M.A. Fourth Edition, Revised and Enlarged. Extra fcap. 8vo. 8*s.* 6*d.*

An Anglo-Saxon Primer, with Grammar, Notes, and Glossary. By the same Author. Second Edition. Extra fcap. 8vo. 2*s.* 6*d.*

First Middle English Primer, with Grammar and Glossary. By the same Author. *Just Ready.*

The Philology of the English Tongue. By J. Earle, M.A. Third Edition. Extra fcap. 8vo. 7*s.* 6*d.*

A Handbook of Phonetics, including a Popular Exposition of the Principles of Spelling Reform. By Henry Sweet, M.A. Extra fcap. 8vo. 4*s.* 6*d.*

The Ormulum; with the Notes and Glossary of Dr. R. M. White. Edited by R. Holt, M.A. 1878. 2 vols. Extra fcap. 8vo. 21*s.*

English Plant Names from the Tenth to the Fifteenth Century. By J. Earle, M.A. Small fcap. 8vo. 5*s.*

Specimens of Early English. A New and Revised Edition. With Introduction, Notes, and Glossarial Index. By R. Morris, LL.D., and W. W. Skeat, M.A.

Part I. From Old English Homilies to King Horn (A.D. 1150 to A.D. 1300). Extra fcap. 8vo. 9*s.*

Part II. From Robert of Gloucester to Gower (A.D. 1298 to A.D. 1393). Second Edition. Extra fcap. 8vo. 7*s.* 6*d.*

Specimens of English Literature, from the 'Ploughmans Crede' to the 'Shepheardes Calender' (A.D. 1394 to A.D. 1579). With Introduction, Notes, and Glossarial Index. By W. W. Skeat, M.A. Extra fcap. 8vo. 7*s.* 6*d.*

The Vision of William concerning Piers the Plowman, by William Langland. Edited, with Notes, by W. W. Skeat, M.A. Third Edition. Extra fcap. 8vo. 4*s.* 6*d.*

Chaucer. I. *The Prologue to the Canterbury Tales;* the Knightes Tale; The Nonne Prestes Tale. Edited by R. Morris, Editor of Specimens of Early English, &c., &c. Fifty-first Thousand. Extra fcap. 8vo. 2*s.* 6*d.*

—— II. *The Prioresses Tale; Sir Thopas;* The Monkes Tale; The Clerkes Tale; The Squieres Tale, &c. Edited by W. W. Skeat, M.A. Second Edition. Extra fcap. 8vo. 4*s.* 6*d.*

—— III. *The Tale of the man of Lawe;* The Pardoneres Tale; The Second Nonnes Tale; The Chanouns Yemannes Tale. By the same Editor. Second Edition. Extra fcap. 8vo. 4*s.* 6*d.*

Spenser's Faery Queene. Books I and II. Designed chiefly for the use of Schools. With Introduction, Notes, and Glossary. By G. W. Kitchin, M.A.

Book I. Tenth Edition. Extra fcap. 8vo. 2*s.* 6*d.*

Book II. Sixth Edition. Extra fcap. 8vo. 2*s.* 6*d.*

Hooker. Ecclesiastical Polity, Book I. Edited by R. W. Church, M.A. Second Edition. Extra fcap. 8vo. 2*s.*

Marlowe and Greene. Marlowe's Tragical History of Dr. Faustus, and *Greene's Honourable History of Friar Bacon and Friar Bungay.* Edited by A. W. Ward, M.A. 1878. Extra fcap. 8vo. 5*s.* 6*d.*

Marlowe. Edward II. With Introduction, Notes, &c. By O. W. Tancock, M.A. Extra fcap. 8vo. 3*s.*

Shakespeare. Select Plays. Edited by W. G. Clark, M.A., and W. Aldis Wright, M.A. Extra fcap. 8vo. stiff covers.

I. The Merchant of Venice. 1*s.*
II. Richard the Second. 1*s.* 6*d.*
III. Macbeth. 1*s.* 6*d.*
IV. Hamlet. 2*s.*

—— Edited by W. Aldis Wright, M.A. Extra fcap. 8vo. stiff covers.

V. The Tempest. 1*s.* 6*d.*
VI. As You Like It. 1*s.* 6*d.*
VII. Julius Cæsar. 2*s.*
VIII. Richard the Third. 2*s.* 6*d.*
IX. King Lear. 1*s.* 6*d.*
X. A Midsummer Night's Dream. 1*s.* 6*d.*
XI. Coriolanus. 2*s.* 6*d.*
XII. Henry the Fifth. 2*s.*
XIII. Twelfth Night. *In the Press.*

Bacon. I. *Advancement of Learning.* Edited by W. Aldis Wright, M.A. Second Edition. Extra fcap. 8vo. 4*s.* 6*d.*

—— II. *The Essays.* With Introduction and Notes. By J. R. Thursfield, M.A. *In Preparation.*

Milton. I. *Areopagitica.* With Introduction and Notes. By J. W. Hales, M.A. Third Edition. Extra fcap. 8vo. 3*s.*

—— II. *Poems.* Edited by R. C. Browne, M.A. 2 vols. Fifth Edition. Extra fcap. 8vo. 6*s.* 6*d.*

Sold separately, Vol. I. 4*s.*; Vol. II. 3*s.*

In paper covers:—

Lycidas, 3*d.* L'Allegro, 3*d.* Il Penseroso, 4*d.* Comus, 6*d.*
Samson Agonistes, 6*d.*

—— III. *Samson Agonistes.* Edited with Introduction and Notes by John Churton Collins. Extra fcap. 8vo. stiff covers, 1*s.*

Bunyan. I. *The Pilgrim's Progress, Grace Abounding, Relation of the Imprisonment of Mr. John Bunyan.* Edited, with Biographical Introduction and Notes, by E. Venables, M.A. 1879. Extra fcap. 8vo. 5*s.*

—— II. *Holy War, &c.* Edited by E. Venables, M.A. In the Press.

Dryden. Select Poems. Stanzas on the Death of Oliver Cromwell; Astræa Redux; Annus Mirabilis; Absalom and Achitophel; Religio Laici; The Hind and the Panther. Edited by W. D. Christie, M.A. Second Edition. Extra fcap. 8vo. 3*s.* 6*d.*

Locke's Conduct of the Understanding. Edited, with Introduction, Notes, &c., by T. Fowler, M.A. Second Edition. Extra fcap. 8vo. 2*s.*

Addison. Selections from Papers in the Spectator. With Notes. By T. Arnold, M.A. Extra fcap. 8vo. 4*s.* 6*d.*

Pope. With Introduction and Notes. By Mark Pattison, B.D.

—— I. *Essay on Man.* Sixth Edition. Extra fcap. 8vo. 1*s.* 6*d.*

—— II. *Satires and Epistles.* Second Edition. Extra fcap. 8vo. 2*s.*

Parnell. The Hermit. Paper covers, 2*d.*

Johnson. I. *Rasselas; Lives of Pope and Dryden.* Edited by Alfred Milnes, B.A. (London). Extra fcap. 8vo. 4*s.* 6*d.*

—— II. *Vanity of Human Wishes.* With Notes, by E. J. Payne, M.A. Paper covers, 4*d.*

Gray. Elegy and Ode on Eton College. Paper covers, 2*d.*

Goldsmith. The Deserted Village. Paper covers, 2*d.*

Cowper. Edited, with Life, Introductions, and Notes, by H. T. Griffith, B.A.

—— I. *The Didactic Poems of* 1782, with Selections from the Minor Pieces, A.D. 1779–1783. Extra fcap. 8vo. 3*s.*

—— II. *The Task, with Tirocinium,* and Selections from the Minor Poems, A.D. 1784–1799. Second Edition. Extra fcap. 8vo. 3*s.*

Burke. Select Works. Edited, with Introduction and Notes, by E. J. Payne, M.A.

—— I. *Thoughts on the Present Discontents; the two Speeches on America.* Second Edition. Extra fcap. 8vo. 4*s.* 6*d.*

—— II. *Reflections on the French Revolution.* Second Edition. Extra fcap. 8vo. 5*s.*

—— III. *Four Letters on the Proposals for Peace with the Regicide Directory of France.* Second Edition. Extra fcap. 8vo. 5*s.*

Keats. Hyperion, Book I. With Notes by W. T. Arnold, B.A. Paper covers, 4*d*.

Scott. Lay of the Last Minstrel. Introduction and Canto I, with Preface and Notes by W. Minto, M.A. Paper covers, 6*d*.

II. LATIN.

An Elementary Latin Grammar. By John B. Allen, M.A. Third Edition, Revised and Corrected. Extra fcap. 8vo. 2*s*. 6*d*.

A First Latin Exercise Book. By the same Author. Fourth Edition. Extra fcap. 8vo. 2*s*. 6*d*.

A Second Latin Exercise Book. By the same Author. *In the Press.*

Reddenda Minora, or Easy Passages, Latin and Greek, for Unseen Translation. For the use of Lower Forms. Composed and selected by C. S. Jerram, M.A. Extra fcap. 1*s*. 6*d*.

Anglice Reddenda, or Easy Extracts, Latin and Greek, for Unseen Translation. By C. S. Jerram, M.A. Third Edition, Revised and Enlarged. Extra fcap. 8vo. 2*s*. 6*d*.

Passages for Translation into Latin. For the use of Passmen and others. Selected by J. Y. Sargent, M.A. Fifth Edition. Extra fcap. 8vo. 2*s*. 6*d*.

First Latin Reader. By T. J. Nunns, M.A. Third Edition. Extra fcap. 8vo. 2*s*.

Caesar. The Commentaries (for Schools). With Notes and Maps. By Charles E. Moberly, M.A.

Part I. *The Gallic War.* Second Edition. Extra fcap. 8vo. 4*s*. 6*d*.

Part II. *The Civil War.* Extra fcap. 8vo. 3*s*. 6*d*.

The Civil War. Book I. Second Edition. Extra fcap. 8vo. 2*s*.

Cicero. Selection of interesting and descriptive passages. With Notes. By Henry Walford, M.A. In three Parts. Extra fcap. 8vo. 4*s*. 6*d*.
Each Part separately, limp, 1*s*. 6*d*.

Part I. Anecdotes from Grecian and Roman History. Third Edition.
Part II. Omens and Dreams: Beauties of Nature. Third Edition.
Part III. Rome's Rule of her Provinces. Third Edition.

—— *De Senectute* and *De Amicitia.* With Notes. By W. Heslop, M.A. Extra fcap. 8vo. 2*s*.

Cicero. Selected Letters (for Schools). With Notes. By the late C. E. Prichard, M.A., and E. R. Bernard, M.A. Second Edition. Extra fcap. 8vo. 3*s.*

—— *Select Orations* (for Schools). In Verrem I. De Imperio Gn. Pompeii. Pro Archia. Philippica IX. With Introduction and Notes by J. R. King, M.A. Second Edition. Extra fcap. 8vo. 2*s.* 6*d.*

Cornelius Nepos. With Notes. By Oscar Browning, M.A. Second Edition. Extra fcap. 8vo. 2*s.* 6*d.*

Livy. Selections (for Schools). With Notes and Maps. By H. Lee-Warner, M.A. Extra fcap. 8vo. In Parts, limp, each 1*s.* 6*d.*

Part I. The Caudine Disaster.
Part II. Hannibal's Campaign in Italy.
Part III. The Macedonian War.

Livy. Books V–VII. With Introduction and Notes. By A. R. Cluer, B.A. Extra fcap. 8vo. 3*s.* 6*d.*

Ovid. Selections for the use of Schools. With Introductions and Notes, and an Appendix on the Roman Calendar. By W. Ramsay, M.A. Edited by G. G. Ramsay, M.A. Second Edition. Extra fcap. 8vo. 5*s.* 6*d.*

Pliny. Selected Letters (for Schools). With Notes. By the late C. E. Prichard, M.A., and E. R. Bernard, M.A. Second Edition. Extra fcap. 8vo. 3*s.*

Catulli Veronensis Liber. Iterum recognovit, apparatum criticum prolegomena appendices addidit, Robinson Ellis, A.M. 1878. Demy 8vo. 16*s.*

—— *A Commentary on Catullus.* By Robinson Ellis, M.A. 1876. Demy 8vo. 16*s.*

—— *Veronensis Carmina Selecta,* secundum recognitionem Robinson Ellis, A.M. Extra fcap. 8vo. 3*s.* 6*d.*

Cicero de Oratore. With Introduction and Notes. By A. S. Wilkins, M.A.

Book I. 1879. 8vo. 6*s.* Book II. 1881. 8vo. 5*s.*

—— *Philippic Orations.* With Notes. By J. R. King, M.A. Second Edition. 1879. 8vo. 10*s.* 6*d.*

—— *Select Letters.* With English Introductions, Notes, and Appendices. By Albert Watson, M.A. Third Edition. 1881. Demy 8vo. 18*s.*

Cicero. Select Letters. Text. By the same Editor. Second Edition. Extra fcap. 8vo. 4*s.*

Cicero pro Cluentio. With Introduction and Notes. By W. Ramsay, M.A. Edited by G. G. Ramsay, M.A. Second Edition. Extra fcap. 8vo. 3*s.* 6*d.*

Horace. With a Commentary. Volume I. The Odes, Carmen Seculare, and Epodes. By Edward C. Wickham, M.A. Second Edition. 1877. Demy 8vo. 12*s.*

—— A reprint of the above, in a size suitable for the use of Schools. Extra fcap. 8vo. 5*s.* 6*d.*

Livy, Book I. With Introduction, Historical Examination, and Notes. By J. R. Seeley, M.A. Second Edition. 1881. 8vo. 6*s.*

Ovid. P. Ovidii Nasonis Ibis. Ex Novis Codicibus edidit, Scholia Vetera Commentarium cum Prolegomenis Appendice Indice addidit, R. Ellis, A.M. Demy 8vo. 10*s.* 6*d.*

Persius. The Satires. With a Translation and Commentary. By John Conington, M.A. Edited by Henry Nettleship, M.A. Second Edition. 1874. 8vo. 7*s.* 6*d.*

Plautus. The Trinummus. With Notes and Introductions. Intended for the Higher Forms of Public Schools. By C. E. Freeman, M.A., and A. Sloman, M.A. Extra fcap. 8vo. 3*s.*

Sallust. With Introduction and Notes. By W. W. Capes, M.A. Extra fcap. 8vo. 4*s.* 6*d.* *Just Published.*

Tacitus. The Annals. Books I-VI. Edited, with Introduction and Notes, by H. Furneaux, M.A. 8vo. 18*s.*

Virgil. With Introduction and Notes. By T. L. Papillon, M.A. Two vols. crown 8vo. 10*s.* 6*d.*

Nettleship (H., M.A.). The Roman Satura: its original form in connection with its literary development. 8vo. sewed, 1*s.*

Vergil: Suggestions Introductory to a Study of the Aeneid. By H. Nettleship, M.A. 8vo. sewed, 1*s.* 6*d.*

Ancient Lives of Vergil. With an Essay on the Poems of Vergil, in connection with his Life and Times. By H. Nettleship, M.A. 8vo. sewed, 2*s.*

Papillon (T. L., M.A.). A Manual of Comparative Philology. Third Edition, Revised and Corrected. 1882. Crown 8vo. 6*s.*

Pinder (North, M.A.). Selections from the less known Latin Poets. 1869. Demy 8vo. 15*s.*

Sellar (W. Y., M.A.). Roman Poets of the Augustan Age. VIRGIL. By William Young Sellar, M.A., Professor of Humanity in the University of Edinburgh. New Edition. 1883. Crown 8vo. 9*s.*

—— *Roman Poets of the Republic.* New Edition, Revised and Enlarged. 1881. 8vo. 14*s.*

Wordsworth (J., M.A.). Fragments and Specimens of Early Latin. With Introductions and Notes. 1874. 8vo. 18*s.*

III. GREEK.

A Greek Primer, for the use of beginners in that Language. By the Right Rev. Charles Wordsworth, D.C.L. Seventh Edition. Extra fcap. 8vo. 1*s.* 6*d.*

Graecae Grammaticae Rudimenta in usum Scholarum. Auctore Carolo Wordsworth, D.C.L. Nineteenth Edition, 1882. 12mo 4*s.*

A Greek-English Lexicon, abridged from Liddell and Scott's 4to. edition, chiefly for the use of Schools. Twentieth Edition. Carefully revised throughout. 1883. Square 12mo. 7*s.* 6*d.*

Greek Verbs, Irregular and Defective; their forms, meaning, and quantity; embracing all the Tenses used by Greek writers, with references to the passages in which they are found. By W. Veitch. Fourth Edition. Crown 8vo. 10*s.* 6*d.*

The Elements of Greek Accentuation (for Schools): abridged from his larger work by H. W. Chandler, M.A. Extra fcap. 8vo. 2*s.* 6*d.*

A SERIES OF GRADUATED GREEK READERS:—

First Greek Reader. By W. G. Rushbrooke, M.L. Second Edition. Extra fcap. 8vo. 2*s.* 6*d.*

Second Greek Reader. By A. M. Bell, M.A. Extra fcap. 8vo. 3*s.* 6*d.*

Fourth Greek Reader; being Specimens of Greek Dialects. With Introductions and Notes. By W. W. Merry, M.A. Extra fcap. 8vo. 4*s.* 6*d.*

Fifth Greek Reader. Part I. Selections from Greek Epic and Dramatic Poetry, with Introductions and Notes. By Evelyn Abbott. M.A. Extra fcap. 8vo. 4*s.* 6*d.*

The Golden Treasury of Ancient Greek Poetry: being a Collection of the finest passages in the Greek Classic Poets, with Introductory Notices and Notes. By R. S. Wright, M.A. Extra fcap. 8vo. 8*s.* 6*d.*

A Golden Treasury of Greek Prose, being a Collection of the finest passages in the principal Greek Prose Writers, with Introductory Notices and Notes. By R. S. Wright, M.A., and J. E. L. Shadwell, M.A. Extra fcap. 8vo. 4*s.* 6*d.*

Aeschylus. Prometheus Bound (for Schools). With Introduction and Notes, by A. O. Prickard, M.A. Second Edition. Extra fcap. 8vo. 2*s.*

—— *Agamemnon.* With Introduction and Notes, by Arthur Sidgwick, M.A. Second Edition. Extra fcap. 8vo. 3*s.*

—— *Choephoroe.* With Introduction and Notes by the same Editor. *In the Press.*

Aristophanes. In Single Plays. Edited, with English Notes, Introductions, &c., by W. W. Merry, M.A. Extra fcap. 8vo.

I. The Clouds, Second Edition, 2*s.*
II. The Acharnians, 2*s.*
III. The Frogs, 2*s.*

Other Plays will follow.

Cebes. Tabula. With Introduction and Notes. By C. S. Jerram, M.A. Extra fcap. 8vo. 2*s.* 6*d.*

Euripides. Alcestis (for Schools). By C. S. Jerram, M.A. Extra fcap. 8vo. 2*s.* 6*d.*

—— *Helena.* Edited, with Introduction, Notes, and Critical Appendix, for Upper and Middle Forms. By C. S. Jerram, M.A. Extra fcap. 8vo. 3*s.*

Herodotus, Selections from. Edited, with Introduction, Notes, and a Map, by W. W. Merry, M.A. Extra fcap. 8vo. 2*s.* 6*d.*

Homer. Odyssey, Books I–XII (for Schools). By W. W. Merry, M.A. Twenty-seventh Thousand. Extra fcap. 8vo. 4*s.* 6*d.*

Book II, separately, 1*s.* 6*d.*

—— *Odyssey*, Books XIII–XXIV (for Schools). By the same Editor. Second Edition. Extra fcap. 8vo. 5*s.*

—— *Iliad*, Book I (for Schools). By D. B. Monro, M.A. Second Edition. Extra fcap. 8vo. 2*s.*

—— *Iliad*, Books I–XII (for Schools). With an Introduction, a brief Homeric Grammar, and Notes. By D. B. Monro, M.A. Extra fcap. 8vo. 6*s.* *Just Published.*

—— *Iliad*, Books VI and XXI. With Introduction and Notes. By Herbert Hailstone, M.A. Extra fcap. 8vo. 1*s.* 6*d.* each.

Lucian. Vera Historia (for Schools). By C. S. Jerram, M.A. Second Edition. Extra fcap. 8vo. 1*s.* 6*d.*

Plato. Selections from the Dialogues [including the whole of the *Apology* and *Crito*]. With Introduction and Notes by John Purves, M.A., and a Preface by the Rev. B. Jowett, M.A. Extra fcap. 8vo. 6*s.* 6*d.*

Sophocles. In Single Plays, with English Notes, &c. By Lewis Campbell, M.A., and Evelyn Abbott, M.A. Extra fcap. 8vo. limp.

Oedipus Tyrannus, Philoctetes. New and Revised Edition, 2*s.* each.
Oedipus Coloneus, Antigone, 1*s.* 9*d.* each.
Ajax, Electra, Trachiniae, 2*s.* each.

—— *Oedipus Rex:* Dindorf's Text, with Notes by the present Bishop of St. David's. Ext. fcap. 8vo. limp, 1*s.* 6*d.*

Theocritus (for Schools). With Notes. By H. Kynaston, M.A. (late Snow). Third Edition. Extra fcap. 8vo. 4*s.* 6*d.*

Xenophon. Easy Selections. (for Junior Classes). With a Vocabulary, Notes, and Map. By J. S. Phillpotts, B.C.L., and C. S. Jerram, M.A. Third Edition. Extra fcap. 8vo. 3*s.* 6*d.*

—— *Selections* (for Schools). With Notes and Maps. By J. S. Phillpotts, B.C.L. Fourth Edition. Extra fcap. 8vo. 3*s.* 6*d.*

—— *Anabasis*, Book II. With Notes and Map. By C. S. Jerram, M.A. Extra fcap. 8vo. 2*s.*

—— *Cyropaedia*, Books IV and V. With Introduction and Notes by C. Bigg, D.D. Extra fcap. 8vo. 2*s.* 6*d.*

Aristotle's Politics. By W. L. Newman, M.A. [*In preparation.*]

Aristotelian Studies. I. On the Structure of the Seventh Book of the Nicomachean Ethics. By J. C. Wilson, M.A. 1879. Medium 8vo. stiff, 5*s.*

Demosthenes and Aeschines. The Orations of Demosthenes and Æschines on the Crown. With Introductory Essays and Notes. By G. A. Simcox, M.A., and W. H. Simcox, M.A. 1872. 8vo. 12*s.*

Geldart (*E. M., B.A.*). *The Modern Greek Language* in its relation to Ancient Greek. Extra fcap. 8vo. 4*s.* 6*d.*

Hicks (*E. L., M.A.*). *A Manual of Greek Historical Inscriptions.* Demy 8vo. 10*s.* 6*d.*

Homer. Odyssey, Books I–XII. Edited with English Notes, Appendices, etc. By W. W. Merry, M.A., and the late James Riddell, M.A. 1876. Demy 8vo. 16*s.*

—— *A Grammar of the Homeric Dialect.* By D. B. Monro, M.A. Demy 8vo. 10*s.* 6*d.*

Sophocles. The Plays and Fragments. With English Notes and Introductions, by Lewis Campbell, M.A. 2 vols.

Vol. I. Oedipus Tyrannus. Oedipus Coloneus. Antigone. Second Edition. 1879. 8vo. 16*s.*

Vol. II. Ajax. Electra. Trachiniae. Philoctetes. Fragments. 1881. 8vo. 16*s.*

Sophocles. The Text of the Seven Plays. By the same Editor. Extra fcap. 8vo. 4*s.* 6*d.*

IV. FRENCH AND ITALIAN.

Brachet's Etymological Dictionary of the French Language. with a Preface on the Principles of French Etymology. Translated into English by G. W. Kitchin, M.A. Third Edition. Crown 8vo. 7*s.* 6*d.*

—— *Historical Grammar of the French Language.* Translated into English by G. W. Kitchin, M.A. Fourth Edition. Extra fcap. 8vo. 3*s.* 6*d.*

Works by GEORGE SAINTSBURY, M.A.

Primer of French Literature. Extra fcap. 8vo. 2*s.*

Short History of French Literature. Crown 8vo. 10*s.* 6*d.*

Specimens of French Literature, from Villon to Hugo. Crown 8vo. 9*s.*

Corneille's Horace. Edited, with Introduction and Notes, by George Saintsbury, M.A. Extra fcap. 8vo. 2*s.* 6*d.*

Molière's Les Précieuses Ridicules. Edited, with Introduction and Notes, by Andrew Lang, M.A. Extra fcap. 8vo. 1*s.* 6*d.*

Beaumarchais' Le Barbier de Séville. Edited, with Introduction and Notes, by Austin Dobson. Extra fcap. 8vo. 2*s.* 6*d.*

Musset's On ne badine pas avec l'Amour, and *Fantasio.* Edited, with Introduction and Notes, by Walter Herries Pollock. *Just Ready.*

Other Plays to follow.

L'Éloquence de la Chaire et de la Tribune Françaises. Edited by Paul Blouët, B.A. (Univ. Gallic.). Vol. I. French Sacred Oratory. Extra fcap. 8vo. 2*s.* 6*d.*

Edited by GUSTAVE MASSON, B.A.

Corneille's Cinna, and *Molière's Les Femmes Savantes.* With Introduction and Notes. Extra fcap. 8vo. *2s. 6d.*

Louis XIV and his Contemporaries; as described in Extracts from the best Memoirs of the Seventeenth Century. With English Notes, Genealogical Tables, &c. Extra fcap. 8vo. *2s. 6d.*

Maistre, Xavier de. Voyage autour de ma Chambre. Ourika, by *Madame de Duras;* La Dot de Suzette, by *Fievée;* Les Jumeaux de l'Hôtel Corneille, by *Edmond About;* Mésaventures d'un Écolier, by *Rodolphe Töpffer.* Second Edition. Extra fcap. 8vo. *2s. 6d.*

Molière's Les Fourberies de Scapin. With Voltaire's Life of Molière. Extra fcap. 8vo. stiff covers, *1s. 6d.*

Molière's Les Fourberies de Scapin, and *Racine's Athalie.* With Voltaire's Life of Molière. Extra fcap. 8vo. *2s. 6d.*

Racine's Andromaque, and *Corneille's Le Menteur.* With Louis Racine's Life of his Father. Extra fcap. 8vo. *2s. 6d.*

Regnard's Le Joueur, and *Brueys and Palaprat's Le Grondeur.* Extra fcap. 8vo. *2s. 6d.*

Sévigné, Madame de, and her chief Contemporaries, Selections from the Correspondence of. Intended more especially for Girls' Schools. Extra fcap. 8vo. *3s.*

Dante. Selections from the Inferno. With Introduction and Notes. By H. B. Cotterill, B.A. Extra fcap. 8vo. *4s. 6d.*

Tasso. La Gerusalemme Liberata. Cantos i, ii. With Introduction and Notes. By the same Editor. Extra fcap. 8vo. *2s. 6d.*

V. GERMAN.

GERMAN COURSE. **By HERMANN LANGE.**

The Germans at Home; a Practical Introduction to German Conversation, with an Appendix containing the Essentials of German Grammar. Second Edition. 8vo. *2s. 6d.*

The German Manual; a German Grammar, Reading Book, and a Handbook of German Conversation. 8vo. *7s. 6d.*

Grammar of the German Language. 8vo. 3*s.* 6*d.*

This 'Grammar' is a reprint of the Grammar contained in 'The German Manual,' and, in this separate form, is intended for the use of Students who wish to make themselves acquainted with German Grammar chiefly for the purpose of being able to read German books.

German Composition; A Theoretical and Practical Guide to the Art of Translating English Prose into German. 8vo. 4*s.* 6*d.*

Lessing's Laokoon. With Introduction, English Notes, etc. By A. Hamann, Phil. Doc., M.A. Extra fcap. 8vo. 4*s.* 6*d.*

Schiller's Wilhelm Tell. Translated into English Verse by E. Massie, M.A. Extra fcap. 8vo. 5*s.*

Also, Edited by C. A. BUCHHEIM, Phil. Doc.

Goethe's Egmont. With a Life of Goethe, &c. Third Edition. Extra fcap. 8vo. 3*s.*

—— *Iphigenie auf Tauris.* A Drama. With a Critical Introduction and Notes. Second Edition. Extra fcap. 8vo. 3*s.*

Heine's Prosa, being Selections from his Prose Works. With English Notes, etc. Extra fcap. 8vo. 4*s.* 6*d.* *Just Published.*

Lessing's Minna von Barnhelm. A Comedy. With a Life of Lessing, Critical Analysis, Complete Commentary, &c. Fourth Edition. Extra fcap. 8vo. 3*s.* 6*d.*

—— *Nathan der Weise.* With Introduction, Notes, etc. Extra fcap. 8vo. 4*s.* 6*d.*

Schiller's Historische Skizzen; Egmont's Leben und Tod, and *Belagerung von Antwerpen.* Second Edition. Extra fcap. 8vo. 2*s.* 6*d.*

—— *Wilhelm Tell.* With a Life of Schiller; an historical and critical Introduction, Arguments, and a complete Commentary. Sixth Edition. Extra fcap. 8vo. 3*s.* 6*d.*

—— *Wilhelm Tell.* School Edition. Extra fcap. 8vo. 2*s.*

Halm's Griseldis. In Preparation.

Modern German Reader. A Graduated Collection of Prose Extracts from Modern German writers:—

Part I. With English Notes, a Grammatical Appendix, and a complete Vocabulary. Third Edition. Extra fcap. 8vo. 2*s.* 6*d.*

Parts II and III in Preparation.

VI. MATHEMATICS, PHYSICAL SCIENCE, &c.

By LEWIS HENSLEY, M.A.

Figures made Easy: a first Arithmetic Book. (Introductory to 'The Scholar's Arithmetic.') Crown 8vo. 6*d.*

Answers to the Examples in Figures made Easy, together with two thousand additional Examples formed from the Tables in the same, with Answers. Crown 8vo. 1*s.*

The Scholar's Arithmetic: with Answers to the Examples. Crown 8vo. 4*s.* 6*d.*

The Scholar's Algebra. An Introductory work on Algebra. Crown 8vo. 4*s.* 6*d.*

Baynes (*R. E., M.A.*). *Lessons on Thermodynamics.* 1878. Crown 8vo. 7*s.* 6*d.*

Chambers (*G. F., F.R.A.S.*). *A Handbook of Descriptive Astronomy.* Third Edition. 1877. Demy 8vo. 28*s.*

Clarke (*Col. A. R., C.B., R.E.*). *Geodesy.* 1880. 8vo. 12*s.* 6*d.*

Donkin (*W. F., M.A., F.R.S.*). *Acoustics.* 1870. Crown 8vo. 7*s.* 6*d.*

Galton (*Douglas, C.B., F.R.S.*). *The Construction of Healthy Dwellings;* namely Houses, Hospitals, Barracks, Asylums, &c. Demy 8vo. 10*s.* 6*d.*

Hamilton (*R. G. C.*), *and J. Ball. Book-keeping.* New and enlarged Edition. Extra fcap. 8vo. limp cloth, 2*s.*

Harcourt (*A. G. Vernon, M.A.*), and *H. G. Madan, M.A. Exercises in Practical Chemistry.* Vol. I. Elementary Exercises. Third Edition. Crown 8vo. 9*s.*

Maclaren (*Archibald*). *A System of Physical Education:* Theoretical and Practical. Extra fcap. 8vo. 7*s.* 6*d.*

Madan (*H. G., M.A.*). *Tables of Qualitative Analysis.* Large 4to. paper, 4*s.* 6*d.*

Maxwell (*J. Clerk, M.A., F.R.S.*). *A Treatise on Electricity and Magnetism.* Second Edition. 2 vols. Demy 8vo. 1*l.* 11*s.* 6*d.*

—— *An Elementary Treatise on Electricity.* Edited by William Garnett, M.A. Demy 8vo. 7*s.* 6*d.*

Minchin (*G. M., M.A.*). *A Treatise on Statics.* Second Edition, Revised and Enlarged. 1879. 8vo. 14*s.*

—— *Uniplanar Kinematics of Solids and Fluids.* Crown 8vo. 7*s.* 6*d.*

Rolleston (*G., M.D., F.R.S.*). *Forms of Animal Life.* Illustrated by Descriptions and Drawings of Dissections. A New Edition in the Press.

—— *Scientific Papers and Addresses.* Arranged and Edited by William Turner, M.B., Hon. LL.D., F.R.S With a Biographical Sketch by Edward B. Tylor, F.R.S. With Portrait, Plates, and Woodcuts. 2 vols. demy 8vo. *Just Ready.*

Smyth. A Cycle of Celestial Objects. Observed, Reduced, and Discussed by Admiral W. H. Smyth, R.N. Revised, condensed, and greatly enlarged by G. F. Chambers, F.R.A.S. 1881. 8vo. 21*s.*

Stewart (*Balfour, LL.D., F.R.S.*). *A Treatise on Heat,* with numerous Woodcuts and Diagrams. Fourth Edition. 1881. Extra fcap. 8vo. 7*s.* 6*d.*

Story-Maskelyne (*M. H. N., M.A.*). *Crystallography.* In the Press.

Vernon-Harcourt (*L. F., M.A.*). *A Treatise on Rivers and Canals,* relating to the Control and Improvement of Rivers, and the Design, Construction, and Development of Canals. 2 vols. (Vol. I, Text. Vol. II, Plates.) 8vo. 21*s.*

Watson (*H. W., M.A.*). *A Treatise on the Kinetic Theory of Gases.* 1876. 8vo. 3*s.* 6*d.*

Watson (*H. W., M.A.*), and *Burbury* (*S. H., M.A.*). *A Treatise on the Application of Generalised Coordinates to the Kinetics of a Material System.* 1879. 8vo. 6*s.*

Williamson (*A. W., Phil. Doc., F.R.S.*). *Chemistry for Students.* A new Edition, with Solutions. 1873. Extra fcap. 8vo. 8*s.* 6*d.*

VII. HISTORY.

Finlay (*George, LL.D.*). *A History of Greece* from its Conquest by the Romans to the present time, B.C. 146 to A.D. 1864. A new Edition, revised throughout, and in part re-written, with considerable additions, by the Author, and edited by H. F. Tozer, M.A. 1877. 7 vols. 8vo. 3*l.* 10*s.*

Freeman (*E.A., M.A.*). *A Short History of the Norman Conquest of England.* Second Edition. Extra fcap. 8vo. 2*s.* 6*d.*

—— *A History of Greece.* In preparation.

George (*H. B., M.A.*). *Genealogical Tables illustrative of Modern History.* Second Edition, Revised and Enlarged. Small 4to. 12*s.*

Hodgkin (*T.*). *Italy and her Invaders*, A.D. 376–476. Illustrated with Plates and Maps. 2 vols. 8vo. 1*l.* 12*s.*

Vol. III. *The Ostrogothic Invasion*, and

Vol. IV. *The Imperial Restoration*, in the Press.

Kitchin (*G. W., M.A.*). *A History of France.* With numerous Maps, Plans, and Tables. In Three Volumes. 1873–77. Crown 8vo. each 10*s.* 6*d.*

Vol. 1. Second Edition. Down to the Year 1453.

Vol. 2. From 1453–1624.

Vol. 3. From 1624–1793.

Payne (*E. J., M.A.*). *A History of the United States of America.* In the Press.

Ranke (*L. von*). *A History of England*, principally in the Seventeenth Century. Translated by Resident Members of the University of Oxford, under the superintendence of G. W. Kitchin, M.A., and C. W. Boase, M.A. 1875. 6 vols. 8vo. 3*l.* 3*s.*

Rawlinson (*George, M.A.*). *A Manual of Ancient History.* Second Edition. Demy 8vo. 14*s.*

Select Charters and other Illustrations of English Constitutional History, from the Earliest Times to the Reign of Edward I. Arranged and edited by W. Stubbs, M.A. Fourth Edition. 1881. Crown 8vo. 8*s.* 6*d.*

Stubbs (*W., D.D.*). *The Constitutional History of England*, in its Origin and Development. Library Edition. 3 vols. demy 8vo. 2*l.* 8*s.*

Also in 3 vols. crown 8vo. price 12*s.* each.

Wellesley. A Selection from the Despatches, Treaties, and other Papers of the Marquess Wellesley, K.G., during his Government of India. Edited by S. J. Owen, M.A. 1877. 8vo. 1*l.* 4*s.*

Wellington. A Selection from the Despatches, Treaties, and other Papers relating to India of Field-Marshal the Duke of Wellington, K.G. Edited by S. J. Owen, M.A. 1880. 8vo. 24*s.*

A History of British India. By S. J. Owen, M.A., Reader in Indian History in the University of Oxford. In preparation.

VIII. LAW.

Alberici Gentilis, I.C.D., I.C. Professoris Regii, De Iure Belli Libri Tres. Edidit Thomas Erskine Holland, I.C.D. 1877. Small 4to. half morocco, 21*s.*

Anson (*Sir William R., Bart., D.C.L.*). *Principles of the English Law of Contract, and of Agency in its Relation to Contract.* Second Edition. Demy 8vo. 10*s.* 6*d.*

Bentham (*Jeremy*). *An Introduction to the Principles of Morals and Legislation.* Crown 8vo. 6*s.* 6*d.*

Digby (*Kenelm E., M.A.*). *An Introduction to the History of the Law of Real Property*, with original Authorities. Third Edition. Demy 8vo. 10*s.* 6*d.* *Just Published.*

Gaii Institutionum Juris Civilis Commentarii Quattuor; or, Elements of Roman Law by Gaius. With a Translation and Commentary by Edward Poste, M.A. Second Edition. 1875. 8vo. 18*s.*

Hall (*W. E., M.A.*). *International Law.* Second Edition. Demy 8vo. 21*s.*

Holland (*T. E., D.C.L.*). *The Elements of Jurisprudence.* Second Edition. Demy 8vo. 10*s.* 6*d.*

Imperatoris Iustiniani Institutionum Libri Quattuor; with Introductions, Commentary, Excursus and Translation. By J. B. Moyle, B.C.L., M.A. 2 vols. Demy 8vo. 21*s.*

Justinian, The Institutes of, edited as a recension of the Institutes of Gaius, by Thomas Erskine Holland, D.C.L. Second Edition, 1881. Extra fcap. 8vo. 5*s.*

Justinian, Select Titles from the Digest of. By T. E. Holland, D.C.L., and C. L. Shadwell, B.C.L. 8vo. 14*s.*

Also sold in Parts, in paper covers, as follows:—

Part I. Introductory Titles. 2*s.* 6*d.* Part II. Family Law. 1*s.*

Part III. Property Law. 2*s.* 6*d.* Part IV. Law of Obligations (No. 1). 3*s.* 6*d.*

Part IV. Law of Obligations (No. 2). 4*s.* 6*d.*

Markby (*W., M.A.*). *Elements of Law* considered with reference to Principles of General Jurisprudence. Second Edition, with Supplement. 1874. Crown 8vo. 7*s.* 6*d.* Supplement separately, 2*s.*

Twiss (*Sir Travers, D.C.L.*). The Law of Nations considered as Independent Political Communities.

Part I. On the Rights and Duties of Nations in time of Peace. A new Edition, Revised and Enlarged. 1884. Demy 8vo. 15*s.*

Part II. On the Rights and Duties of Nations in Time of War. Second Edition Revised. 1875. Demy 8vo. 21*s.*

IX. MENTAL AND MORAL PHILOSOPHY, &c.

Bacon's Novum Organum. Edited, with English Notes, by G. W. Kitchin, M.A. 1855. 8vo. 9*s.* 6*d.*

—— Translated by G. W. Kitchin, M.A. 1855. 8vo. 9*s.* 6*d.*

Berkeley. The Works of George Berkeley, D.D., formerly Bishop of Cloyne; including many of his writings hitherto unpublished. With Prefaces, Annotations, and an Account of his Life and Philosophy, by Alexander Campbell Fraser, M.A. 4 vols. 1871. 8vo. 2*l.* 18*s.*

The Life, Letters, &c. 1 vol. 16*s.*

Berkeley, Selections from. With an Introduction and Notes. For the use of Students in the Universities. By Alexander Campbell Fraser, LL.D. Second Edition. Crown 8vo. 7*s.* 6*d.*

Fowler (T., M.A.). The Elements of Deductive Logic, designed mainly for the use of Junior Students in the Universities. Eighth Edition, with a Collection of Examples. Extra fcap. 8vo 3*s.* 6*d.*

—— *The Elements of Inductive Logic,* designed mainly for the use of Students in the Universities. Fourth Edition. Extra fcap. 8vo. 6*s.*

Edited by T. FOWLER, M.A.

Bacon. Novum Organum. With Introduction, Notes, &c. 1878. 8vo. 14*s.*

Locke's Conduct of the Understanding. Second Edition. Extra fcap. 8vo. 2*s.*

Green (T. H., M.A.). Prolegomena to Ethics. Edited by A. C. Bradley, M.A. Demy 8vo. 12*s.* 6*d.*

Hegel. The Logic of Hegel; translated from the Encyclopaedia of the Philosophical Sciences. With Prolegomena by William Wallace, M.A. 1874. 8vo. 14*s.*

Lotze's Logic, in Three Books; of Thought, of Investigation, and of Knowledge. English Translation; Edited by B. Bosanquet, M.A., Fellow of University College, Oxford. 8vo. *cloth,* 12*s.* 6*d.*

—— *Metaphysic,* in Three Books; Ontology, Cosmology, and Psychology. English Translation; Edited by B. Bosanquet, M.A., Fellow of University College, Oxford. 8vo. *cloth,* 12*s.* 6*d.*

Rogers (J. E. Thorold, M.A.). A Manual of Political Economy, for the use of Schools. Third Edition. Extra fcap. 8vo. 4*s.* 6*d.*

Smith's Wealth of Nations. A new Edition, with Notes, by J. E. Thorold Rogers, M.A. 2 vols. 8vo. 1880. 21*s.*

X. ART, &c.

Hullah (John). The Cultivation of the Speaking Voice. Second Edition. Extra fcap. 8vo. 2*s.* 6*d.*

Ouseley (Sir F. A. Gore, Bart.). A Treatise on Harmony. Third Edition. 4to. 10*s.*

—— *A Treatise on Counterpoint, Canon, and Fugue,* based upon that of Cherubini. Second Edition. 4to. 16*s.*

—— *A Treatise on Musical Form and General Composition.* 4to. 10*s.*

Robinson (J. C., F.S.A.). A Critical Account of the Drawings by Michel Angelo and Raffaello in the University Galleries, Oxford. 1870. Crown 8vo. 4*s.*